Chronicle of the St. Herman of Alaska Brotherhood

Юджин Роуз

Chronicle of the St. Herman of Alaska Brotherhood and St. Herman of Alaska Monastery.
Fr. Seraphim Rose.
(1960's, 1973, 1974, 1975, 1976, 1977, 1979, 1981)

Chronicle: 1960's:

NS. 13 Aug, 1964: Yesterday a young Greek, John Karris, came to us, expressing his love for true Orthodoxy and his bitterness over the faithlessness and opportunism of Greeks in America. He has a good voice and knows Church music, but apparently does not even go to church now out of disgust. He is full of zeal (having forcibly "returned" his Catholic wife and her uncle and aunt to Orthodoxy) but apparently despairs of being able to serve the Church if he has to remain in America (he has been here 7 1/2 years).

It is God Who sends everyone to us. What is the meaning for us of this meeting?

We must become, in some way and to some measure, a meeting place for all Orthodox who wish to remain faithful to the true Church, so that there can be in some fashion a united testimony of true Orthodoxy, and a communion of the faithful remnant of all Orthodox peoples.

The form this communion might take seems rather indefinite as yet. It will not be "Pan-Orthodoxy," an indiscriminate mixing and Americanization of Orthodox nationalities; that is the death of Orthodoxy. An "American Church" is not what is needed; for Americans are only one of the peoples called to witness Orthodox Truth. Probably no formal organization at all is needed; but somehow there must be contact between the faithful remnant of all Orthodox peoples, in order to give us strength to withstand the battles and temptations that are to come.

God has prospered our beginning, and that is a clear indication that we are to continue what we have begun. Next we must begin a spiritual magazine, in English, perhaps with facilities for translating from Greek and Russian.

N.S. 4 Sept., 1964 Yesterday two Greek priests came in. The impression: strictly Catholic. The same modernist, flippant tone and (at least in the case of one of them) an appalling ignorance of and indifference to books on the spiritual life. One of them had apparently not even heard of the Phtlocalia, and the other had had it recommended to him as a "good book." If these are todays pastors, what hope can there be for the flock?

All the more important, therefore, to make available the voice (or just a voice) of true Orthodoxy to whoever will hear it. For this a magazine must be started soon.

8/21 Sept. Feast of the Birth of the Most Holy Mother of God: Today the Brotherhood s first printing press was bought. Now our real work can begin. And now we can at least say that we have existed for six months and that we own a printing press. Whatever we may think, we have not been entirely idle. Now, for a while at least, our ideological fantasies must be replaced by the practical problems of getting the press into operation. We are weak, but if God is with us anything is possible. May God help us!

10/23 Sept. A young man, bearded, came to us today—a Roman Catholic convert, now about to become a Mormon, because he finds no "holiness" in the Catholic Church. Sectarian groups, such as the Mormons and Christian Scientists, appeal to young people

today who sense that Catholicism and Protestantism are lacking something essential, that they are in fact forms that no longer have a meaning. Knowing nothing of Holy Orthodoxy—which is the reality of which Catholicism and Protestantism are pale shadows—they turn to sectarian teachings that pretend to supply the lost meaning.

It is the more serious of today's youth that are turning to sectarianism. Enthusiastic "ecumenical" Catholics and Protestants (and Orthodox) are not, I think, very serious; they are caught up in a fashionable, "up-to-date" current whose appeal is essentially superficial, not in the least'Spiritual. But sectarianism is not fashionable; those who turn to it do so as individuals and for motives that may be twisted and confused, but nonetheless are striving for something genuinely spiritual. For these people, if they find out about Holy Orthodoxy, there is some hope.

Our young visitor seemed genuinely moved to hear just a few things about Orthodoxy, perhaps enough to suggest to him that in Orthodoxy is to be found that which he sought and failed to find in Catholicism. I gave him a pamphlet on St. Seraphim. May God bless those seeds that have been planted, and water them with His Grace. Now we have the means of sowing more such seeds.

17/30 Sept. Sts. Vera, Nadezhda, Lyubov, and Sofia: Today, less that 24 hours after our printing press arrived, Archbishop John came to our shop "by chance." When he saw the press his first thought was to bless it with holy water and prayer, which he did immediately. Thus our press is spiritually born on this day.

18 Sept./1 Oct. Today a Catholic student came in, having been told our shop was the most likely place to find information on Orthodoxy. Undoubtedly, as we grow we will more and more come to be recognized as an "Orthodox information center"—and that is our opportunity. Now with a press we can begin to print reliable Orthodox "information." A whole series of pamphlets for various need can be easily printed, in addition to our journal and small books. Our every word, then, must be carefully considered, for in every word the truth is at stake.

(Letter in a box, a copy of Archbishop Johns blessing to begin a magazine called The Orthodox Word, 17 Sept. 1964)

This is a copy of a card received this week from Rt. Rev. Archbishop Joann (Maximovitch) of San Francisco and the Western States.

The 12th of September of 1964, the day of St. Alexander Nevsky, at 8 in the evening the following brief statement of the Brotherhood s ideas have been read in the presence of 4

members, brothers, of the Fr. Herman of Alaska Brotherhood. After hearing the reading the 4 brothers, Rt. Rev. Hieromonk Sava (Anthony Ulrich), reader Gleb Podmoshensky, Eugene Rose and Vladimir Tenkevich, held these ideas in common:

The Fr. Herman Brotherhood

A. The Aim:—

...By glorifying Fr. Herman propagate true Orthodox spirituality by the means of
1.—personal spiritual life
2.—collecting, translating, printing and distributing Orthodox ascetic literature
3.—and directing this activity to all young people and others...

B. Practical approaches:

1. Bookstore for {1. distributing literature 2. gaining "holy money"
2. Print own periodical in English language (also lectures, illustrated, etc.)
3. Skete in wooded area to lead Orthodox ascetic life and to house a print shop.

C. Spiritual Advisor:

1. Rev. Archbishop John Maximovitch, he blessed brotherhood on St. Job of Pochaevsky day in 1963.
2. Rev. Nektary Konzevitch, he blessed the store in March, 1964.

D. Achievements:

1. Bookstore ($2500 of spiritual literature sold in a period of 1/2 year)
2. Four brothers

E. Brothers agreement:

1. Intention to devote whole life to the service of the Holy Orthodox Apostolic Church.
F. Problems, practical

1. Need of funds for—
a.) printing press, etc.
b.) upkeep of the bookstore, advertisement
c.) maintaining land property for a skete (ckutb)

2. Lack of Christian togetherness.

G. The Brotherhood Funds—donations, gifts from:

1. Rev. Gerasim Schmaltz, Alaska $25.00

5/18 Oct. Today the first page was printed on the new press: one of the "Spiritual Instructions" of St. Seraphim. Our first attempt was successful, and all that is needed now is refinement.

15/28 Oct. An important question today: What can be done about Orthodox young people? Are not many of them losing faith and straying from the Church? The answer of many to this question is: dances, picnics, social gatherings. But this is a worldly answer—as though gathering people together were an end in itself, and a short prayer or talk sufficient to make the occasion "religious" and "Christian." But these things pass and are forgotten, and no one is the more Christian for them.

What does youth want? Not many are really satisfied by the pursuit of pleasure—that is an escape; nor by lecturer (though an occasional appropriate lecture might do some good). Youth is full of ideals and wishes to do something to serve these ideals. The answer for someone who wishes to work with youth and to keep them in the Church, is to give them something to do, something useful and at the same time idealistic.

Our printing press is perfect in both regards, and already we have three Russian young people who seem enthusiastic about helping with it—Petya, Alyosha, Misha. This is something small, but it is a good beginning. God will teach us what more we can do!

29 Oct./11 Nov. The world is becoming interested in Holy Orthodoxy, and to this interest Orthodox respond with—what? New journals, pamphlets, books abound, as do "pan-Orthodox" and "ecumenical" groups; but to what end, and with what result? My own impression is that Orthodoxy is being written about, described, analyzed, but nowhere is it being preached, practiced, lived. It is presented to the curious as one religion among many, with its own "riches" that can be "shared" with others in the mutual "dialogue" of ecumenism. But no one is preaching Holy Orthodoxy as the one true faith necessary to salvation. Contemporary spokesmen for Orthodoxy present as their goal the attainment of a time of ecumenical harmony, tolerance, and mutual respect—not a crusade for the conversion of souls.

That is why our "word" is necessary, as weak and unworthy of Holy Orthodoxy as we are. Ours is, not a "treasury" of past glories, but the living Truth itself; not one word among many, but the Orthodox Word; not one possible alternative, but the Christian path.

13/26 Dec. Today, on the anniversary of Fr. Hermans death, a pannikhida was served in our bookstore by Archbishop John. In his sermon, as earlier after the liturgy at St. Tikhons Church, he spoke of our brotherhood and offered his congratulations on the feast day of our heavenly protector, Father Herman. At his insistence, at the conclusion of the pannikhida "YOrasttaevui" was sung, thus offering and early public recognition of what will apparently soon be a fact: the canonization of Father Herman.

16/29 Dec. Today Fr. Spyridon served a moleben in our shop for the beginning of our journal, The Orthodox Word. In his short sermon he spoke of the need to preach the word of the true Church of Christ today, so that there may be fulfilled the infallible prophecy of Holy Scripture.

He spoke also of the importance of preaching in the English language, which is the most widely spoken in the world. Truly, our responsibility is great.

Chronicle 1965.

26 Dec./8 Jan. Some publishing ideas:

On glancing at several OLOGOS pamphlets, the thought occurs—why not do seriously what they only toy with? They publish a series of pamphlets on the major feasts, explaining the scripture passages relating to the feast and a few points of the services, adding a few modernist and masonic comments of their own. Would it not be possible to publish a set of really serious pamphlets on the feasts, pamphlets of permanent value, not merely to be read and thrown away? Perhaps later they could be bound together as a book.

The most important idea in such a series: a complete commentary on the meaning of each feast, taken from the texts of the services: prokeimen, troparion, kontakion, parables, canon, apostol and Gospel, together with significant features of the services and reproduction and explanation of the icon of the feast. What this would actually involve is a set of treatises on the theology of the feasts. It would be a difficult work, but extremely rewarding both to compiler and reader. Such are the tasks our Brotherhood must set for itself if it wishes to disseminate an understanding of true Orthodoxy.

6/19 Jan. The Baptism of the Lord: Today, after the blessing of waters in the church yard

next door, Fr. Spyridon came to the shop and drenched everyone and everything with holy water. In our Church one is enabled to sense even physically the outpouring of Divine Grace!

9/22 Feb. The wonder-working Kursko-Korennaya icon of the Mother of God, which arrived with Metropolitan Philaret from Australia, was brought by Archbishop John today to our shop, and all corners blessed with it as also a copy of our first magazine, which was placed next to it. This is the second visit of the Icon to us, the last one being last fall when Fr. Spyridon brought it. Unfortunately the magazine was not quite finished, so we could not present the Metropolitan with one.

1/14 Mar. Today, after the feast of the Triumph of Orthodoxy, which lasted in the cathedral next door until 3:30, Fr. Spyridon came to serve a moleben of thanksgiving for the publication of the first issue of the magazine. What a joyous feeling one has spending the whole day in prayer! Fr. Spyridon again gave a short sermon emphasizing the importance of our work in spreading the Word of God. Yesterday we began printing the second issue. From now on there are supposed to be services in the cathedral every day—that will be a great help and comfort for us.

25 Mar./7 Apr. Today Br. Eugene was ordained Reader in the Cathedral. Thus one more preparation has been made for the day when our Brotherhood shall become a monastic one.

6/19 May. Mid-Pentecost: Today Archbishop John came to bless our store with holy water from the service in the cathedral. Divine blessings do not leave us—may we be strengthened by them and use them well!

Apr. 26/May 8 The Orthodox Word No. 2 was finished at last—over two weeks late for Easter.

June 15/28 Eve of St. Tikhon Kalushsky: Today Brs. Gleb and Eugene looked at electric printing presses and found a suitable one. In the evening Archbishop John gave his blessing for this important step, and gave us encouragement.

July. We were visited for several weeks by Br. Nicholas Holowka, a Jordanville seminarian. Just as we were printing our issue on Pochaev, one Saturday he walked in and

told of a relative visiting his family from the USSR and telling of present-day persecutions at Pochaev. He is an enthusiastic supporter of our work and perhaps a future brother-worker. God grant it! He left, too soon, on July 12.

July 3/16 Eve of the martyrdom of Tsar Nicholas II: The new press arrived. It broke a front window, and it needs some adjustment to make it run slower, but it should help us enormously. The hand press was simply too much work to continue with.

July 18/31 The Orthodox Word No. 3, is finished—over a month late. It was finished completely on the hand press, the new press not yet being in working order. The first 3 issues were truly a podvig!

Oct. 2/15 The Orthodox Word No. 4 is completed—now we are two months behind! But we do have something to show for our labors.

Oct. 17/30 Three, independent happenings—is there a connection here that we are supposed to get? Oct. 30. Br. Gleb suggested a leaflet, something like Drarobtcumblubt—weekly leaflet, giving Church information from the calendar and life of a saint for every week, to be distributed in Orthodox Churches all over the country (in English)—a kind of weekly course of Christian instruction. Oct. 31. Vladika Ioann suggested that we prepare for English services at the St. John of Kronstadt altar in the new Cathedral by Christmas. Nov. 1 Feast of St. John of Kronstadt.

Is there something for us to learn here about our mission in spreading Orthodoxy in English?

Oct. 21/Nov. 3 St. Ilarion the Great. Br. Anthony arrives. A new chapter in the Brotherhood begins.

Nov. 16/29 St. Matthew the Apostle and Evangelist. Paper cutter arrives and is blessed by Vladika Ioann. Our printshop expands.

Nov. 20./ Dec. 3 The Orthodox Word, No. 5 is finished—again very late.

Dec. The visit of Br. Nicholas Maharadze, formerly of Jordanville and cell-attendant of Metr. Anastassy, now a marine. Enthusiastic about our Brotherhood, perhaps in four years will return to join us.

Dec. 13/26 Anniversary of Fr. Herman's death. Sat. night VI. Ioann came to our shop to serve a panikhida and take the icon of Fr. Herman to the Cathedral, accompanied by servers and the Brotherhood. It was placed on a stand on one side of the Church for public veneration. Sunday after the Liturgy the choir sang the troparion to Fr. Herman, and VI. Ioann brought the icon back to the shop, where the “velichaem” was sung.

The afternoon was spent profitably in a talk with Deacon Nicholas (Porshnikov), who but for his wife would be with us already. Our spirits raised, the three brothers walked along the ocean and talked of plans for the monastery.

Dec. 16/29 Br. Anthony leaves suddenly to return to his Serbian Church as a priest, leaving us only a short note. Vladika Ioann's only comment: “So he was hembepdoiu." Surely, our Brotherhood is to be built by hard experience!

Chronicle 1966.

Dec. 19/Jan. 1 Sts. Boniface and Ignaty. The first English service in the new Cathedral. Archbishop John officiated, together with Frs. Spyridon, Nicholas, and John, and Deacon Nicholas. Brs. Gleb and Eugene were the whole choir and performed creditably if not stunningly. Br. Nicholas Marr served in the altar.

Jan. 22/Feb. 4 The Orthodox Word #6 is finished. One year completed!

Apr. 18/ May 1 The Orthodox Word #7 completed.

May 28/June 10 This afternoon Br. Lawrence (Campbell) was baptized and received into the Orthodox Church in the basement of the new Cathedral by Archimandrite Amvrossy. Br. Eugene was godfather, and Br. Jon and one lady were present. The devil has been fighting for the soul of this man. This is an example of how our Lord can melt the heart of a man and change him, giving him a new start in life. Br. Lawrence is perhaps a future monk, perhaps with us.

June 6/19 Today the second English service was held in the new Cathedral. Vladika Ioann gave us less than a week's notice to begin the English services and continue them every other Sunday. Archimandrite Amvrossy served, and there was choir of three: Brs. Gleb and Eugene, and Vadim Wright, a newly revealed brother who unfortunately is leaving soon for Vancouver to go to school. The singing was quite unpolished. Attendance was good, but with apparently very few English-speaking people.

June 15/28 Eve of St. Tikhon Kalugsky. Vladika Ioann visited us with Br. Pavel—it was to be his last visit. He brought the miraculous Kursk icon and blessed our shop and printing room. He spoke of saints: he promised to give us a list of canonized Roumanian saints and disciples of Paissy Velichkovsky. He mentioned having compiled (when in France) a list of Western pre-schism saints which he presented to the Holy Synod. He mentioned in particular the English martyr St. Alban, a short life of whom he showed us. He told us that he would serve in the evening and next day at St. Tikhons, it being the feast of Sts. Tikhon Kalugsky and Tikhon Amafunsky. and the name-day of St. Tikhon Zadonsky. Br. Eugene managed to attend the service in the evening, but failed to attend the next day, thus perhaps missing some last word of instruction for the Brotherhood, since Vladika then already knew of his imminent death.

June 19/July 2 Tonight we were informed, just before the beginning of the All-night Vigil, of the sudden death of our beloved Vladika Ioann, in Seatde. The Brotherhood mourns the loss of its Archpastor and spiritual guide. Perhaps this is the end of the first stage of the existence of our Brotherhood. This truly righteous man was a gentle guider and inspirer of our first unsure steps, and now weak as we are, we will be from now on "on our own." May our dear Vladika Ioann, now in the Kingdom of Heaven, be our guide still, and may we be faithful to his example of true Orthodox life and to the spiritual testament which he has left us.

Borhae eny Tamamb!

June 20/July 3 Today, with heavy hearts, the Brotherhood assisted at the second bi-weekly English Liturgy, which will continue with Vladika Ioanns blessing. Archimandrite Amvrossy served, and Brs. Gleb, Eugene, and Vadim formed the choir.

Amid the talk of the "testament of Vladika Ioann," what has our Brotherhood to offer? This seems to be clearly indicated both by our very nature and by VI. Ioanns instructions to us. On his last visit to us especially, he talked of nothing but saints—Roumanian,

English, French, Russian. Is it not therefore our duty to remember the saints of God, following as closely as possible Vladika's example? I.e., to know their lives, nourish our spiritual lives by constantly reading of them, making them known to others by speaking of them and printing them—and by praying to the saints. When we have our skete we must have services to them as Vladika did, making the yearly cycle of saints' days a part of our breath and life.

June 24/July 7 Birth of St. John the Baptist: In the evening, the funeral and burial of Vladika Ioann in the basement crypt. This is fully described in The Orthodox Word, vol 2, #3 (9).

June 26/July 9 The Orthodox Word #8 finished and dedicated to VI. Ioann.

June 30/July 13 Bishop Savva (of Edmonton) attempted to interest Br. Eugene in a different path: attendance at the Seminary at Jordanville, ordination, a possible bishopric. This would enable one to "organize" something and really get missionary activity started. He sees our bookshop and even our magazine as much effort expended with negligible results. Br. Gleb foresaw (and mentioned just a few days earlier!) such attempts to swerve us from our path for the sake of greater efficiency and organization.

But that raises the question—what is our path, and where does it lead? The brothers have never, in so many words, set a definite goal for themselves, but have rather felt their way from day to day, trusting in God's Providence and the gentle guidance of Vladika Ioann, building upon daily labor and prayer (feeble as these have been) rather than plans and organization. God has so far blessed this path, and it seems clearly to be leading (bold as that is) to the formation of a monastic brotherhood and a skete that will be a missionary center.

To sustain such an undertaking there must be generated a spiritual energy. Bp. Savva's plan would require this energy to emanate from a single organizer—such as the late Archbp. Vitaly. But all of us are weak, and if the whole enterprise were to depend on one of us, it would surely fail. To say this is not to doubt God s help which is given to those who fervently ask it—it is simply to look at ourselves realistically for what we are.

But there is another way to generate spiritual energy, and it is this way that we have, with greater or less success, been following for the past 2 1/2 years. This is the generation of spiritual energy through brotherhood. When "two or three are gathered together in My Name"—then anything becomes possible, if they have true faith and are bound together by true love. The times are late, there are no startsi—now perhaps it is only brothers

working together who can accomplish something in such a large undertaking as missionary work (for few are given this) but by the love we bear' one another, which is expected of all.

We are on the right path, but it is a difficult path and will become more difficult as more brothers come to us. Vladika Vitaly made out of 7 brothers over a hundred—but that is not the most difficult part. The most difficult is to make two from separate brothers: this we already have; and almost as difficult is to make three from two: this is perhaps already in sight for us. From three the prospects are unlimited.

If now we will really have three brothers, our next task is to find a piece of land and begin the boldest and most dangerous part of our path: the formation of a skete. May God and our heavenly patrons—Fr. Herman and Vladika Ioann, help us!

Aug. 10/23 St. Lawrence the Archdeacon: Br. Lawrence spent a. spiritually profitably day and was even given an unmistakable "sign" by St. Mary of Egypt that he is on the right path. He is himself a "sign" to us: a typical modern man, skeptical, disillusioned, far from God, undergoes in contact with Holy Orthodoxy a spiritual rebirth, a literal transplantation from the soil of worldliness to the soil of Christianity and a church-oriented life. He still has far to go, his roots are not yet firm and deep in the new soil, but he is going the right way. He is a proof to us that we are on the right path—that it is not a "new Christianity" of social action, ecumenism, empty ideas and false "love" that God calls man to, but (as always in the past) a life of repentance, podvig, grace, in the Church, attested by miracles. It is this life that even today softens and converts the heart of a man to God.

Chronicle 1967.

June 20/July 3 Today Brs. Gleb, Eugene and Lawrence looked at an ideal piece of land on a mountain-top just south of Platina. It has everything for inspiration—forest, isolation (2 miles from anyone), views of mountains, snow in winter—but no water; perhaps the latter is the "proof" that we should buy, since we do not want to live by the wisdom of this world. It has a half-finished hunting cabin, and much work will be required. The brothers prayed especially hard before going on this trip, receiving Holy Communion at the Sepulchre of Archbishop John on the first anniversary of his death the day before.

June 22/July 5 Brs. Gleb and Eugene, with Nicholas Marr, visit the land a second time and sing an akathist on the rock on the top of the mountain. On returning the next day, Br.

Eugene is offered the job of psalm-reader in the SF Cathedral at a salary of $100 a month —exactly the amount needed to buy the land! The land is bought.

Oct. 12 Brs. Eugene, Gleb and Lawrence visit Platina.

Chronicle 1968.

Feb. 12. Brs. Gleb, Eugene and Lawrence visit Platina—snow.

Lent: Nicholas Holowka comes to help us, but soon becomes disillusioned and falls into criticism. Teaches Br. Eugene to drive, leaves in a_____?], but doesn't want ours. Spreads tales that we are collapsing.

April 15th Brs. Gleb, Eugene and Nicholas go in Nicholas' Volkswagen to Platina.

May Br. Gleb goes by bus and hitchhiking to Platina, works for a week alone, sees bear. Brs. Nicholas and Eugene come and visit for a week.

July Brs. Nicholas and Eugene begin cement work on printshop—very slow.

Sept. : Br. Eugene comes alone (Br. Nicholas lost interest in working) and fells and hews logs for print- shop, finishes four basic logs and puts on cement piers—building of log cabin will be very long. Hopes to finish by winter time.

Nov. Brs. Eugene and Gleb go to Platina—building inspector forbids further continuation. We will not move in this year. Anthony Argenda comes to help by bus for a few days.

No more trips to Platina until spring—brothers hear of terrible snows in Northern California.

Chronicle 1969.

Jan. 17, 1969 (Jan. 30 N. Style) St. Anthony the Great [Gleb's handwriting]

Our Almighty God still has great mercy on us. Still grants us hope, daringness and perspective for this 1969 year—as the year of plowing the hill of Platina in order to bring forth fruit. We, follow to the endth degree, have but one alternative to go on and on—on the way God blessed us—and to regard all trouble, misunderstandings and falls—as temptations of the devil who seeks to turns us back. This year we must accomplish the following minimum:

1. Publish 6 issues of The Orthodox Word.
2. Finish Ma Tepetx Bohisu Ptku
3. Fr. Herman's Book
4. Move the presses by May to Platina
5. Vladika's day—last day of Ncanomxukz
6. From that day on—until God does us two—Brs. Eugene and Gleb—part—to conduct daily cycle of services on the Platina Mount without fail (vespers, nobeuepie, movmohim uxtpenr).
7. Shop closed—English books to Platina to continue book-by-mail.
8. Build necessary buildings to house the machinery and prepare for winter.
9. Investigate wells, etc.
10. Have the skete and its XCTABz blessed by a ruling bishop.

[Eugene's handwriting:] I approve. Br. E

Mar. 7 - Brs. Gleb and Eugene have several days off to come to Platina—walk through 4 feet of snow and barely reach the cabin. Life here will not be easy!

April afier Pascha. Brs. Gleb and Eugene take a week off to work. Somehow the air makes them exhausted and little seems to get done. They are waiting for permit to resume continuing on print- shop.

May: Building permit received—hope for moving in. Elizabeth gives $1,000. God evidently favors.

June 19/July 2: The brothers' last time in Sepulchre as workers in SE

June: Brs. Gleb and Eugene move into shop in preparation for move. Vladimir Anderson

wants to take shop, also stays while going to summer school. Rumor spreads of impending move. Brothers talk to Archbishop Anthony, who expresses approval for the moment.

Aug. 15/28 Move to Platina. Deer come to service. OW27.

Sept. 11/24: Vladika Anthony visits.

Chronicle 1973:

Aug. 6/19 The Transfiguration: The Vigil is sung on our mountain top after dark, with a talk by Fr. Seraphim on the theme of the transfiguration of man and nature. All the brothers are extremely elevated, and Br. Daniel can barely stumble down the mountainside for his tears of joy... [page cut off] ...guard this good feeling and not grow careless. Michael Farnsworth arrived unexpectedly for his first visit to us. There is no doubt a significance to the fact that, being so close to us, he went everywhere eke first and became a novice in Jordanville and Boston, before even meeting us. His attempts before to visit us were hindered by circumstances. He came to stay a week—until the Dormition of the Theotokos. May God grant that he will derive benefit from this visit.

Aug 15/28 Dormition of the Theotokos. Unexpectedly a family from Los Angeles (Niketa and Paula Orlov with 5 children) visited us in the afternoon and evening of the feast. They had been to Spruce Island the year before and been lost in the rain for 2 1/2 days. They brought us earth and a dried stem of a plant (resembling a candle and verba) from St. Hermans grave. They were all very devout, and their visit touched all the brethren.

The services of the eve and day of the Feast deeply moved all the brethren, even more, perhaps, than the eve of the Transfiguration, when the Vigil was sung on the mountain-top after dark before the cross.

On this day also Br. Michael, exacdy one year after leaving Holy Transfiguration Monastery, made the decision to spend the winter with us, and the fathers resolved firmly to help him prepare to make a commitment during this time to end his wandering and his captivity to the world. He will have a sheltered and strict life with us, but will not be a novice until he is really prepared to commit himself to this.

Despite the wretched sinfulness of the brethren, God showers His grace upon us and gives

us hope that, by the prayers of our patrons St. Herman and Vladika John, our Brotherhood may yet bear much spiritual fruit.

Sept. 1/14 The new year begins with the brethren dwelling together in harmony and deriving inspiration from the coenobitic life in the wilderness. Archimandrite Spyridons visit to us last week and his twice serving the Divine Liturgy gave all the brethren much spiritual joy and strength. Br. Michael is determined to remain with us for good and looks forward eagerly to being accepted as novice and wearing the podroznik. The fact that the brethren, despite some trials, are living in harmony and have actually laid the foundation of the common life in harmony with the spirit of Blessed Paisius Velichkovsky—means that the trials ahead will probably come from outside. Indeed, the very idea of such a life of edunodyshie, based on complete openness and obedience, has been lost in the Russian Church in this century, and it is a miracle of Gods mercy that we have been able to begin it in peace—but this also means great trials ahead from church people who do not understand this. Already one bishop who is closest to us has been somewhat surprised to find out about "revelation of thoughts," the fact that novices do not speak to each other or visitors, and the fact that we will not "give away" a novice at the request of a bishop—because for us his soul is more important for us than "church need" or "manpower pool." May God grant us firmness in continuing the path thus begun!

Father Spiridon visited us precisely on Aug. 24-25 (o.s.), the two days when "Orthodox Action" was founded by Vladika John in 195_. We read Vladika's sermons at that time on how to act as Orthodox Christians, and they further inspired us.

Sept. 19/Oct. 2 Bishop Nektary, with Father Boris, brought the Kursk Icon to our skete, and while they were resting, the brothers brought the Icon all over the mountain, thus blessing all our land.

A friend of Br. Michael s came to us a few days before this, escaping the confusion of the world, and Bishop Nektary made him a catechumen on this day. Br. Michael himself received the podroznik this day and has made his commitment to lead the monastic life unto death. May God strengthen his resolve and bring forth fruit from it!

Oct. 14/27 The third anniversary of the tonsure of the first two monks of our Skete, and Elder Nazarius' namesday. The Matins were sung solemnly before dawn in the completed Valaam cell, with a procession around the mountain at the Polyeleos, before and during sunrise. Ail except one brother were marvelously exalted and inspired, and again we are conscious of the great blessing of our wilderness life, where we are free to glorify God and His Saints in a way that would not be possible in the world.

Alas! with our spiritual joys we see also the work of the devil fighting against them. Br. Daniel, who had been attacked by a fit of despondency-unfeelingness right after the visit of the Kursk Icon, was again attacked on this day by his own “opinion” of how we would honor God s Saints.

Oct. 18/Nov. 1 Br. Daniel left our Brotherhood on the feast of St. John of Kronstadt, offering of himself a classic example of how to lose God s grace—by criticizing and “knowing better.” After several days of extreme spiritual coldness, he found that there are immense “differences” between his opinions and the Brotherhood s,—and he returned to the world, with no prospect of spiritual guidance or help there. May God teach us from this how to wage warfare against our hidden passions, and to have fear!

Oct. 31/Nov. 13 Archimandrite Spyridon again came to us to serve Divine Liturgy on his namesday, and all of us, except for catechumen John, were able to receive Holy Communion.
The devil again attacked us strongly for this—before Br. Lawrence could return from taking Fr. Spyridon home, catechumen John left us secretly, without yet having gained what he came here to gain.

Nov. 15/28 the first winter feast of St. Herman, together with a small glorification of Blessed Paisius Velichkovsky. May God grant their prayers to be with us as always!

Nov. 25/Dec. 8 Alexey Young visits us with two ex-Pentecostalists whom he is converting to Orthodoxy in Etna—Leslie Salas and her daughter Natalia. The word of Orthodoxy does have access to American hearts—a few, and how carefully they must be nurtured!

Dec. 1/14 Brother Michael runs away!

Dec. 2/15 David Salas, 17-year old son of last week’s pilgrim, visits. He was very impressed with the Life of St. Philaret the Almsgiver.

Dec. 5/18 Father Herman is accompanied to the San Francisco airport to leave for Jordanville to speak to the youth pilgrimage. Father Ioannikios had asked him “on bended knees” to do something for the Russian youth. May his words be fruitful!

At the airport Br. Michael arrives in repentance, ana returns home to us to begin to struggle with his passion for “running.”

Father Herman took with him the Jordanville 200 copies of the just-finished St. Herman Calendar, and 500 copies of Fr. Alexei’s new publication Вера и Huzhc, for which he looks to our Brotherhood for inspiration and guidance.

Dec. 11/24 Vladimir Anderson (with two children) leaves after two days, hopefully inspired to begin a series of “Trinity Leaflets” in English. We translated for him St. Demetrius of Rostov’s sermon on the veneration of saints.

Dec. 12/25 Our main St. Herman feast was spent quietly by the three brothers with one pilgrim— Nina Seco, who thinks to settle now in California, still afire with the desire for true monastic life, which has not really been begun yet for women in America (the Boston convent being in fact “idiorhythmic”). May God grant that we can give her the needed inspiration and support!

Dec. 13/26 Brother Michael runs away again. How fragile the love of Orthodoxy and determination to stick to it—are in our youth today! Br. Laurence and Fr. Seraphim spend a week alone.

Chronicle 1974:

Dec. 21/Jan. 3 (1974) The brothers greet Father Herman (driving through a snowstorm) on his return at Redding airport. His talk to the youth at Jordanville moved many (200 were present) and planted a seed for future sprouting. The young people are hungry for real, zealot Orthodoxy; but immigrant Orthodoxy will just die out. How few even of our bishops realize this! Those in the Church with awareness look to our Brotherhood with great hope for the future. And in truth, our position is much freer and more hopeful than anyone else’s, despite the obstacles. We must do much, both in English and Russian—and above all, in inspiring and setting the right tone.

Dec. 31/Jan. 13 Two female pilgrims walk through a foot a snow spend the Sunday with us—Nina Seco and Barbara Murray. Nina returns to San Francisco to begin a new life; may God guide her on the true monastic path and in pioneering labors for it! Monasticism

barely exists in America for men; and for women not at all, in the true sense. Barbara told us much of the Etna community, which so far seems to be developing just right for preserving an island of Orthodoxy.

More on Father Herman's trip: Archbishop Averky blesses "everything" that we do. Metropolitan Philaret likewise approves our path, saying: "Your path is laid out, and well." Archbishop Andrew likewise blesses. The message: we should not be upset by misunderstanding on the part of some authorities, by "Synodal mentality" which thinks only of organization and politics; but we must go boldly forward on the path Vladika John blessed us on.

Jan. 14/27 Fathers Herman and Seraphim visit the community in Etna and saw that the sprout of Orthodoxy is growing well there. The three families there have a path of much suffering, and this is a good sign for their remaining firm in Orthodoxy.

Jan. 15/28 The evening readings and instruction before Compline, in the tradition of Blessed Paisius, begin again. This winter and spring we are supposed to finish the Instructions of Abba Dorotheus— the ABC of monastic life which are so east to forget!

Jan. 24/Feb 6 Brother Michael, after returning for two weeks, leaves on a trip to the East Coast with catechumen John, hoping to return to us permanently by Pascha. God only knows if then he will be able to find peace with us; but this is clearly his place to save his soul.

April 1/14 Four brothers (with Michaels return) spend Passion Week and Pascha together, quietly and peacefully. During the second week of Lent (Feb. 20/March 5) Archbishop Anthony, with Archimandrite Spyridon and Deacon Nicholas, visited and the Brotherhood received Holy Communion

April 5/18 Bright Thursday—In the Redding Library Father Seraphim meets a young bearded "seeker," on his way back from Mexico in his fruitless wanderings. He offered Fr. Seraphim a bag of bananas, and in exchange was invited to visit our skete and learn of Orthodoxy. The young man, Gary Miller, who had been in despair, was overwhelmed by finding people who still believe in God, and not in a fake way. The Paschal chants touched his heart, and he asked permission to sing "Christ is risen" softly, together with us. He left on St. Thomas' Sunday, aware of the significance of this Feast for himself, not yet knowing what had "hit" him, but with some hope now for the future.

April 21/May 4 Fathers Herman and Seraphim visit the sick Alexey Makushinsky in Sacramento and H. Kontzevitch.

April 25/May 8 Mid-Pentecost. Bishop Nektary visits the Skete on his way back from Seattle to San Francisco after Pascha, and as always he brought consolation to the brethren. His advice: do not let difficulties, lack of understanding, etc., overwhelm you, but live each day with trust in God, not worrying about the problems of the morrow. Whether there are 10 of you or one, rejoice and serve God; you are in the right place.

May 5/18 Nina Seco visits for the day, and then Alexey Young and Barbara Murray come bringing Daniel Olson, who picked up the last of his things. Daniel is in a bad state spiritually, having no one to trust but himself. The day before this the Zavarin family visited briefly leaving their son Sergei to stay with us for four days. It is difficult to say whether the boy (12 years old) gained much from his stay. On Friday evening the Zavarins (on their way to Oregon) met Barbara Murray in a cafe in Weed quite by accident—the only Orthodox Christians in that part of Northern California meet each other!

Thursday night and Friday afternoon (May 3-4) we were visited by Fr. Sergius Korvik from San Diego and his friend_____, a good-hearted young man who is not, however, Orthodox. We tried
to console Fr. Sergius a little for the bearing of his heavy cross of physical handicap and lack of understanding from those near him. It snowed off and on the whole time our visitors were here these days.

Br. Laurence left for several days to decide whether to stay with us, but returned after one day (just ahead of Zavarins), finding no place for himself in the world.

May 10/23 Ascension. John D And returns by himself from his trip to the East Coast, in order to prepare for Baptism and ask God’s guidance on what to do further. He is calmer than in the fall, but has a difficult time just enduring our life.

May 19/June 1 Alexey Young and family visit for the day, and everyone is inspired by the beginning of the Trinity Feast, with oak branches everywhere and grass on the floor.

June 6/19 Fathers Panteleimon and Ephraim of Holy Transfiguration Monastery, together with pilgrims from Seattle: Father Neketas, Joseph Miller, and George Ryan, visit us for the day. It is like a feast-day, and all rejoice. Daniel Olson is also with them, having become a spiritual "floater," with no settled place in life and no basis for fruitful spiritual labors. How harmful it is to trust oneself! Later in the afternoon all the visitors left for Seattle, visiting Alexey Young on the way for 2 hours. The whole day was raining terrible and cold.

June 9/22 Nina Seco visits us for a dose of inspiration, which hopefully was given her. She left in the evening to visit Etna. On the same day Catechumen John came to the end of his patience and departed. Truly, endurance is one of the central virtues for our times. Without it one will scarcely survive at all.

June 10/23 Vladimir Anderson and Maria Kraft come with their families for 3 days. On Tuesday June 11, more pilgrims arrive—Susan Young with Felicity, so the latter's godmother, Sylvia Anderson, can see her; and Elizabeth Salas. The same day Fr. Eugene Bushelo from New York City (Synod church deacon) with his son Nicholas, and two seminarians (just graduated)—Vladimir Deragin and Vladimir Danilevich, arrive to stay overnight. There are 19 guests for lunch, and yet no disorder. How many different spiritual orientations and problems among them all! And how bleak the spiritual future for those who trust themselves! Only those who deep down do not trust themselves nor think themselves wise, have the possibility of flourishing spiritually. John Kraft (12 years old) remains to stay with us for a while. So many pilgrims—evidently sent by God to celebrate Archbishop John's namesday with us—and the memory of the Chinese martyrs on the same day (June 10).

June 19/July 2 Fathers Herman and Seraphim go to San Francisco for the Liturgy in Archbishop Johns Sepulchre. They are greeted there by news of the death of Fr. Nicholas Masich, and they find Fr. Spyridon in the hospital after a mild heart attack. Fr. Nicholas' funeral is on June 19, and Archbishop Anthony leaves the Sepulchre early to officiate in Burlingame, after giving a sermon on the critical shortage of priests. He's surrounded by young "candidates" in the Sepulchre—Deacons Nicholas and Vitaly, Monks Herman and Seraphim, "ex-novices" Daniel, Michael, Mark, etc.—not one of whom intends to serve the Church as a parish priest. What is wrong? Obviously, the concept of the Church as an "organization" with "places to be filled"—is breaking down. No one wants to "fill the places" anymore—because church life has become unconscious and automatic; the sources of spiritual life are neglected; the spiritual wealth of the Church is taken for granted, but no one any longer strives to acquire it for himself. The Church's crisis is much deeper than the "shortage of priests" reveals: virtually everyone, from bishops to

laymen, has wrong ideas about the Church and spiritual life.

A hint of this fact was given in the Sepulchre this morning. After a mild sermon by the chief celebrant, Bishop Nektary, Fr. Mitrophan gave a fiery sermon—even in his old age and toothlessness —about the shame it is to Russians not to value their own wonder-worker, Archbishop John, while other peoples, such as the Greeks, already print icons of him and venerate him openly as a Saint. Truly, as long as political considerations are placed first, and the unenlightened, unOrthodox opinions of "the people" are respected and pampered—there is no hope for the Orthodox faithful, and they will simply die out and leave us no spiritual legacy.

The fathers returned very discouraged with the state of the world an the faithful, overjoyed to have their own place to work at being consciously Orthodox.

June 20/July 3 Bishop Nektary, with Archpriest Boris and the drivers Michael and Catechumen John, arrive with the Wonder-working Kursk Icon of the Mother of God. Again the fathers take the Icon all over Mt. St. Herman, after a moleben in church, and the grace of the Most Holy Theotokos is evident, revealing the depth of our own sinfulness. In the afternoon Fr. Seraphim accompanies the Icon to Etna, where it is received with gratitude by the small Orthodox community. After a moleben in the small chapel, Fr. Seraphim with Fr. Boris takes the Icon around the two houses, and all sense that a special blessing has come to this remote American town (of cowboys and 49ers).

June 26/July 9 A pilgrim comes to visit the Brotherhood indefinitely—Gregory Lambert, who was baptized last year in Valaam and was a novice for four months in Boston. He was converted by The Way of the Pilgrim, and now seeks an austere ascetic life. May God keep him on the right path, away from the pitfalls of trusting himself.

June 28/July 11 The feast of Sts. Sergius and Herman of Valaam is spent quietly, after a procession to the Valaam cell when a cross was erected. Six people are present for this and the next feast day of the Holy Apostles (Thomas Anderson and John Kraft being with us for some time), and a local boy, Edward Schneider, a friend of Thomas, attends the Vigil of the Valaam Saints—and is chastised by his father for returning home late.

July 1/14 Barbara Murray and her son James visit us on Sunday afternoon on their way to San Francisco to receive Holy Communion. She finds it difficult being so far from "church" (i.e. Holy Communion), but is learning to value more and more the spiritual opportunities which the isolated life of the Etna community provide.

On this same day Brother Gregory decides to remain with us and prepare to become a novice. May God teach him obedience and not trusting himself.

July 3/16 - July 4/17 Father Seraphim and Thomas (together with John Kraft, who was being taken home after a 3-week visit, leave to pick up a new printing press which is being given the Monastery by a Russian in San Francisco. After many difficulties in transporting it, they return with the press the following morning before the end of Matins —the day of commemoration of the Royal Martyrs. On the eve of the very same day in 1965 the Brotherhoods first electric press was delivered! The new press, with an automatic feeder, should speed our printing work.

After the morning service on the same day, the site of the "Tsars room" (an addition to the main monastery building) is sprinkled with holy water, and now work is proceeding on three buildings at once—this room, the west wing of the printshop, and the guest house.

July 7/20 A pilgrim arrives to spend some time with us and discover how he likes monastery life— Christopher Amerling from Hawaii, a catechumen who desires baptism in the true Orthodox Church. May God enlighten him and make him a true Christian!

July 10/23 Feast of the Konevits Mother of God, and St. Anthony of the Kiev Caves. After morning service, a procession to the graveyard, where the Icon is left on the site of the graveyard chapel for the rest of the day. All the brothers come at some time during the day to pray in the cemetery. In the afternoon the sun's rays strike the Icon directly, and the forest is filled with gold, a wondrous "appearance" of an Icon. On this day we remember the painter of the Icon, slave of God Tatiana, who died one year ago.

July 12/25 Brother Gregory departs to find his "own way" to salvation. He departs, grateful for the love he received, and having learned something from Abba Dorotheus— but not at all prepared for the struggles of true spiritual life.

July 20/Aug. 2 The Feast of St. Elias the glorious Prophet. In the afternoon Fr. Valery Lukianov (of Lakewood, N.J.) comes with a Russian (George) from Concord, Calif., to spend the weekend. He is unable to serve Liturgy because we have no sacred utensils, but the meeting of him is profitable, strengthening us all for true zealot labors. Views of Solzhenitsyn, Kourdakov, the Russian Church situation, etc., are discussed, and there is agreement on them. The greatest problem facing us all—the deadness of church life and

the influence of the world. Fr. Valery would like to print a Psalter in 3 languages—Slavonic, Russian, and English—with a commentary in Russian; but it is agreed that so far there is no context for such a book to be accepted and used by the faithful. May God grant an increase of apostolic labors even in our hopeless times!

On Sunday afternoon Fr. Valery leaves after blessing the site of a chapel dedicated to the Prophet Elias and the New Martyrs of Russia—a place to inspire Russian zealots. As he leaves, thunder begins, and the following morning a thunderstorm breaks out, giving us our third large rainfall of the summer most unseasonably. Thus the heavens indicate St. Elias' blessing on our zeal for him!

Elizabeth Salas and her two daughters, together with prospective convert David Carpenter, spend Saturday and Sunday with us (in a tent outside the gate). Their car breaks down on the road coming up our mountain, and only after much labor and difficulty is the car able to be taken back two days later. How small and cheap are the devil's attacks against us!

July 21/Aug. 3 Rostislav Harvey of Redding dies after a month's illness. Frs. Herman and Seraphim and Brs. Thomas and Christopher go to sing at the funeral on July 25th, Fr. Constantine Zanovsky serving.

July 27/Aug. 9 Commemoration of St. Herman's canonization. Just after morning service (with a procession) three pilgrims arrive from Sacramento—Matushka Macrina Volkov, and Nicholas and Galina Pulchritudov—bringing earth from St. Hermans grave—the earth in which the Saints flesh is dissolved, since only bones remain of his relics.

July 28/Aug. 10 Three pilgrims come to stay for 4 days: Melchisedek and Maria Russell, with their 4- year-old son Adam. They are the first to stay in our new guesthouse (floor and framework) near "Lindisfarne," and they participate with us on Sunday, July 29 (memory of St. Lupus of Tropez) in erecting the Cross at Lindisfarne at the "Skete" where the Western Saints will be remembered. Again on Tuesday July 31 we honor St. Germanus of Auxerre by a vesper service to him and a procession to Lindisfarne. The pilgrims have difficulty with their Roman Catholic backgrounds, showing how difficult it is to enter fully into Holy Orthodoxy.

Aug 6/19 Transfiguration of the Lord. In the Platina Skete tradition, the Vigil is celebrated after dark of the mountain top before the Cross. Despite the strong wind and cold, all are greatly inspired, and after the service all sit on the rock and hear some reflections on the

transfigured state of man and the world in the age to come, and on the two opposed dimensions of this world: space in its vastness, which so inspires us and fills us with awe; and time, very short, in order to teach us fear at not preparing for salvation in the brief moment of life given us.

On August 8, a new Vesper service to St. Gregory the Sinaite is sung in church, continuing the theme of transfiguration.

Aug. 10/23 Br. Lawrence's namesday. Pilgrims arrive the day before and share the feast with us (the Anderson family) spending the night in the almost-completed guest house at Lindesfarne. Plans for printing the Spiritual Homilies of St. Macarius the Great, with introduction by Kontzevitch, are discussed. The pilgrims leave this day for Etna, returning Sunday on the way home, leaving Thomas to begin the school year with us.

Aug 18/31 Pilgrims from Etna—Nina Seco and Marina n;e Knox. A sermon at dusk during Compline in the outdoor church on living by the Holy Fathers and Divine services.

Aug. 29/ Sept. 12 40th day of Rostislav Harvey—Frs. Herman and Seraphim visit the widow.

Sept. 8/21 On the Feastday of the Nativity of the Theotokos, Br. Michael returns, at first with the idea of staying until Vladika Nektary returns from the Sobor in Jordanville, but then—after a week—with growing sense of necessity to stay with us for good, this time with real conviction. May God grant him strength and firmness in his struggles.

Sept. 9/22 A pilgrim arrives to stay for a while—Br. Constantine, 27-years old, a Russian from Fr. Alexei Ionov's parish in N.Y., but away from the Church for ten years. After a few days he decides to stay longer as a laborer.

Sept. 14/27 The Feast of the Exaltation of the Precious Cross: another wanderer arrives, Dan Bailey, a one-time student of Fr. Herman's in Army Language School, now a wanderer with "charismatic" gifts. Upon reading our "charismatic" issue and staying with us for several days, he is fairly persuaded that his "gifts" come from the evil one, but after four days he leaves again for the wasteland (Big Sur).

Sept 25/Oct. 8 St. Sergius of Radonezh: Br. Christopher is baptized in Beegum Creek at the end of our road by Fr. Alexei Poluektov, having successfully completed his visit of instruction and learning with us. On Saturday Sept. 29/Oct. 12 he leaves for San Francisco and Hawaii, putting off his white baptismal garment and preparing to fight in the world. He is in a good state, after many trials, and begs our forgiveness for the "suffering of heart" he made us endure! May God guide him in the right, true Orthodox path.

On the same day Br. Thomas and Br. Constantine (for the first time in ten years) receive Holy Communion from the Reserved Gifts together with Br. Christopher. Fr. Alexei consoles us and is consoled by his visit, renewing bonds of brotherly love. Procession to St. Elias Skete.

Sept. 26/Oct. 9 St. John the Theologian: Barbara Murray comes from Etna, bringing James and John Kraft on the latter's namesday. John has many problems adjusting to the "real world" and is given a namesday cake and hopefully some words of consolation.

Sept. 28/Oct. 11A pilgrim arrives—Paul Bartlett, a Roman Catholic from Oregon seeking to find the true Church.

Sept. 30/0ct. 13, Oct. 1/14 All five brothers and the pilgrim climb Black Rock Mountain and are inspired by the remote forest and long views. The lookout man is a young "good hippy" with no visible openness to Orthodoxy. The mountain is named "Protection" and the high meadow (at 6,500 feet) is named for St. Romanus the Melodist and St. John Kukuselis.

Oct. 5/18 A surprise visit to the Skete by Fr. Roman Lukianov of Boston, his Matushka Irina, and Nina Seco. Fr. Roman was in Los Angeles for the funeral of his niece Christina, and rented a car to visit us for the first time. This visit of several hours was a spiritual feast. He served a moleben in church and, after lunch, sprinkled the foundation of our "Tsars Room" with holy water, serving his first moleben to the New Martyrs of Russia. Thus, this day of Tsarevich Alexis' patron Saint, was very auspicious for us: brotherly ties are deepened among zealots of true Orthodoxy, Fr. Roman decides to set up and print the third volume of the "New Martyrs of Russia" in honor of Fr. Michael Polsky (perhaps the beginning of an increased fruitfulness for him), and the brothers proceed on the new fervor and inspiration in building the "Tsar's Room" and icon painting studio.

Oct. 11/24 Blessed Lev of Optina. The two days of Optina Elders (Starets Ambrose the day before) are spent in spiritual celebration. Supper on this day is pancakes, keeping alive the Optina tradition on Elder Lev's day, together with an inspiring talk on the Elder by Father Herman. May God keep the flame of these spiritual commemorations alive in us!

Oct. 12/25 Alexey Young and Susan visit from Etna. They take Paul Bartlett back with them after his two-week visit with us, which touched his heart and perhaps brought him close to the reception of Holy Orthodoxy. The feast of St. Martin of Tours is celebrated with new stichera and a procession to Lindesfarne.

Oct. 13/26 Two pilgrims from San Francisco—Michael Riggin (of Carpatho-Russian background), and David Fletcher, an Anglican who hopes to be baptized soon. They spend the weekend.

Oct. 14/27 Blessed Nazarius of Valaam, and the fourth anniversary of the tonsure of Fathers Herman and Seraphim. New stichera to Blessed Nazarius are sung and Father Herman gives several inspiring talks on him for the brothers and pilgrims. At Vespers, Brother Michael receives the podraznik (green) signifying his determination to endure in obedience with patience.

Oct. 20-21/Nov. 2-3 The Anderson family visits for the second anniversary of Margaret's death. Saturday night they sleep in the completed guest house. Sunday afternoon they hear a lecture by Fr. Herman on Elder Gabriel in the almost-completed "Tsar's Room." After the ninth hour, prayers for the departed at Margaret's grave.

Oct. 29/Nov. 11 Our confessor, Fr. Spyridon, undergoes surgery for a growth on the head, the day before his namesday.

Oct. 30/Nov. 12 Br. Lawrence leaves without warning, breaking obedience, and is gone for three days. The Brotherhood is left totally without transportation (the truck having broken down a week or so before), and all inwardly rejoice at facing the difficult circumstances—for which, after all, we came to the wilderness. On Nov. 2/15 Br. Lawrence returns, but for some time it is uncertain whether he will rejoin the Brotherhood.

Nov. 4/17 First feast day in the completed "Tsars Room," with portraits of the Tsar and Royal Family in place. The day is dedicated to remembering the Tsar.

Nov. 11/24 St. Theodore the Studite. Father Seraphim gives a lecture on his life in the Tsars room during lunch, and all are greatly inspired by his example of confession of true Orthodoxy.

Nov. 15/28 The repose of St. Herman and of St. Paisius Velichkovsky are triumphantly celebrated by the Brotherhood, but the devil's envy strikes us with various temptations. At breakfast Edward and David, local pagan children, visit Thomas and hear of St. Herman. When they leave they steal the Icon of the Mother of God from our gate. Fr. Seraphim and Thomas, after the theft is discovered, go to talk to them; the theft is admitted, but the Icon is "lost." The threat to tell their parents finally produces the Icon towards evening, Edward having been "punished" with a nail in his foot. As they leave the second time, it is noticed that our car has a flat tire. Before nightfall the second chicken of the week dies and is buried; and in the morning Br. Michael gives in to thoughts of1 wanderlust" and runs, throwing his cassock in the outhouse. If he returns, he will not receive the cassock again for a year.

And so we receive sorrows in our joys in this narrow earthly path—if only it will lead to salvation, we rejoice in them. We need seek no further the cause of the feebleness of our missionary labors today—there are none left who can be trusted; on a very few shoulders rest the whole burden-—and they are in disgrace and almost persecution. Lord, give us the strength to endure and rejoice!

Nov. 18/Dec. 1 Sunday. Nina Seco visits the Skete, bringing the truck which Alexey Young has kindly lent us for the winter to replace our panel truck. Framing of the Tsar's portrait was completed and the room painted blue just in time for a triumphant celebration in the "Tsar's Room." A few of us are inspired by these celebrations in the wilderness—and by the very idea of a "Tsar's Room" in the forest—and we must continue thus to be "crazy" to the world in order to stay inspired and bring fruit.

Nov. 28/Dec. 11 Printing of the 1975 Calendar is completed after many last-minute difficulties, especially from the Linotype. How petty are the devil's attacks against us!

Nov. 29/Dec. 12 Nameday of Bishop Nektary; he wished to visit us and serve Liturgy on

this day, but the rain prevented it. But in his place—Brother Michael returned from nearly two weeks of wandering in the world, sick and hungry. May God grant him constancy, true learning from the Holy Fathers, and the strength not to return to his own vomit. The Gospel we read the day after he left was: "No man taking the plough and looking back is fit for the Kingdom of Heaven"; the Gospel we read the night before he returned: the Prodigal Son.

Dec. 4/17 St. Barbara and St. John Damascene: Archbishop Anthony and Bishop Nektary visit (with driver George Williams) and serve Divine Liturgy at 8 a.m. after being stuck in the mud at the last bend before the Skete. All five brothers receive confession from Bishop Nektary, and all but one (Br. Michael) receive Holy Communion.

At the end of Liturgy Archbishop Anthony gave a brief sermon, mentioning first of all that St. Barbara is especially prayed to for a good death, at peace with everyone and prepared for it, and (with tears) he said that after his last visit, 9 months before, at which there had been some disagreement with us, he was not sure he would see us again in this life, and so he is happy for this opportunity once again to beg mutual forgiveness and have peace among ourselves. Then he described the three-fold podvig of St. John Damascene, which he waged in his quiet monastic retreat: as composer of Church hymns, theologian, and defender of the Faith; and he called on us to imitate and take inspiration from the Saint, so as ourselves to become composers or interpreters of Church hymns, to become reflectors (mbienuteru) on Church dogmas if not theologians ("and perhaps theologians too"), and defenders of the Faith against the contemporary heresies.

All were very uplifted by this feast day, the most joyful of Archbishop Anthony's visits to us, and the Brotherhood's whole situation and future seemed somehow easier. As if in answer and thanks to the Brotherhood's recent cooperation in printing about Elder Theodosius of Karoulia in Втера и Hizui, Archbishop Anthony presented as a blessing (from Fr. Rostislav Gan) the epitrachelion of the Elder.

Archbishop Anthony spent most of his time (outside of church) in the new Tsar's room typing a letter to the San Francisco Russian life newspaper protesting a blasphemous novel it is printing. On seeing the icon of Archbishop John in church, he crossed himself and kissed it, as it were giving us the same approval for our veneration of him as the Patriarch of Constantinople once gave St. Simeon the New Theologian for the veneration of his Elder Simeon. Archbishop Anthony also brought us his photograph of Bishop Nestor of San Francisco (which he inherited from Archbishop Tikhon), and at trapeza Fr. Herman related the little-known account of his righteous death.

Dec. 12/25 The Feast of St. Herman, the Synaxis of the Saints of the American land. Two new stichera are added to the Lity of the service, in honor of St. Herman's desert-dwelling

childhood and the American Saints. At the end of Great Vespers Vladimir Anderson arrived with Basil and Sergei and stayed until the day after the Feast, in the guest-house. Just before the end of the Feast-day service in the morning, new pilgrims arrived: Matushka Macrina Volkova and Leonid and Galina Pulchritudov. At trapeza, after the procession around the church with banners, our traditional St. Herman Feast food was served: pretzels, pea-pie, salmon (a small amount). After being greeted by Fr. Herman at the end of trapeza, Leonid, speaking for the pilgrims, told of their joy on visiting our skete —that spiritually they only live from visit to visit, and treasure each time what they acquire here. Later he told Fr. Herman that Vladika Anthony urgently wishes to ordain him priest by Pascha for the Palo Alto parish, and he feels himself totally unprepared. Father Herman gave him several books to read in preparation for this.

At trapeza and later at tea in the Tsar's Room, Father Herman told of the Saint of America in Russian and English, and Galina told of her help from Blessed Xenia, for whom "Memory Eternal" was sung.

The next morning Vladimir and Father Seraphim have a long discussion at St. Elias Skete, Vladimir telling of his feeling of fatalism and urgency to print Orthodox materials while there is still time. Hopefully he has received a little inspiration from his stay to continue to struggle and print, and also to keep the dream of priesthood in his heart, until the time that God should reveal.

Again, in the morning after St. Hermans Feast, Brother Michael ran away, showing not faintheartedness, but rather total lack of concern or interest for anyone but himself. On such soil the seed of Orthodoxy does not give fruit—He tbepdou, as Vladika John once said of our first brother Sava.

Brother Thomas leaves for Christmas vacation with his family.

Dec. 13/26 Father Herman and Br. Lawrence go for two days to Palo Alto, Monterey, Berkeley, and Sacramento. Matushka Macrina gives us a chalice, relics, and a cross blessed on the relics of St. Seraphim. 14 inches of snow fall in their absence, and Father Seraphim is left in solitude, deriving inspiration from the life of Elder Macarius of Optina. In truth, whether a single person or a community or a family—all Orthodox zealots today must be constantly living in another world, inspired by the examples of holy men, resolved to follow them according to our strength.

Dec. 15/28 John Kraft comes by bus from Etna to spend 10 days; the brothers have to walk up the whole mountain through a foot and more of snow.

Chronicle 1975:

Dec. 25/Jan. 7 The Nativity of Christ is spent in peace and quiet by the three brothers arid the pilgrim John, after several days spent in preparation, cleaning, etc. Father Seraphim and John go through the snow to gather Christmas greens and a tree, which John chops down himself (his first Christmas tree). The “Yolka” is held in early afternoon in the snow-bound Tsar’s Room, with gifts for all, followed by a lecture by Father Seraphim on the life of Elder Macarius (taped and sent to Alexey Young). In evening, another meal in the Tsars Room, with a reading of Washington Irvings’ Christmas in England—how pale and pagan compared to the true Orthodox preparation for and celebration of this Feast!

Dec. 26/Jan. 8 The second day of the Nativity: John Kraft leaves, Brother Thomas is picked up at the Greyhound Depot, and he with Fathers Herman and Seraphim visit the Harveys. Daniel Olson arrives in the morning to spend two days; he seems content, but somehow reminds me of the barren fig tree. Lord! May we bring forth fruit and not lose our green leaves!

Jan. 2/15 Father Seraphim's namesday. The brethren give many gifts. On this day welding repair is done on the printing press by the head of the local sectarian group, George Jenkins, who brings with him another sectarian (Jay) from Hawaii. Father Seraphim discusses religion with him for an hour in church. He has gone through Eastern meditation and found his home in “non-sectarian Christianity” —no church has the truth, true believers today are above and outside all churches, each reads the Bible for himself and is inspired by God to understand it; the Sabbath (Saturday) is the key commandment. This is perhaps the last form of pseudo-Christianity, from which it seems almost impossible to drag a victim out—he is in prelest. How narrow and sorrowful is the path of true Orthodox Christians today, when few Orthodox treasure their own faith and most “men of good will” find pseudo-Christianity more appealing!

Jan. 8/21 Yesterday Anna Kozachenko (mother of Mrs. Harvey in Redding) died. Fathers Herman and Seraphim attended the pannikhida in Redding and sang (Fr. Constantine Zanevsky served). The day before, Alexandra (Mrs. Harvey's daughter) clearly saw Ker father several times outside the house and was very frightened.

Jan. 17/30 Br. Lawrence is sent with the truck to Sacramento to pick up the altar-table, iconostasis, etc, from the church of the Kazan Mother of God (Fr. John Volkov). The next

day a heavy snowstorm begins and Br. Lawrence cannot return until the evening of the third day. 31 inches of snow fall in 4 days—perhaps a sign to the brothers to treasure their remoteness from the world and labor at bringing forth fruit, both of The Orthodox Word and in spiritual life.

Jan. 25/Feb. 7 A young man from Australia, Timothy Clare, travels to Redding, hoping to be picked up and to visit us; but his telegram does not reach us in time because of the snow. Thus, evidently, it was not pleasing to God that he visit us; perhaps it is important that he visit us later, after he had had other experiences. How much our fate is in the hands of God!

This week, the planned trip to the Etna Community is canceled—another sign that God has plans for us which we do not know. May His will be done, and may we be submissive to it!

This week, the "Field Flowers" of Blessed Paisius being completed, the evening reading in Trapeza is a translation of the Great Catechesis of St. Theodore the Studite (Vol. 4 of the Russian Philokalia). At noon meal the Dogmatic Theology of Fr. Michael Pomazansky is being translated—important works and very instructive. May God grant us to print them and produce fruit for English-speaking Orthodoxy!

Feb. 1/14 Feast of Martyr Tryphon—our garden was sprinkled with holy water today, even though there is still a foot of snow on the ground (but not on the garden).

Feb. 2/15 Feast of the Meeting of the Lord, St. Herman's beloved feast. We had a procession around the monastery, and at the outdoor church (site of the future chapel devoted to the Meeting) we stopped to hear Father Herman's sermon on the significance of this feast for Orthodox America and for us. Truly, America met Orthodoxy in St. Herman, and the wilds of Northern California met Orthodoxy when Liturgy was celebrated on this very spot.

In the afternoon, "tea" in the Tsar's Hall, Father Herman gives a talk on living in the true monastic spirit and treasuring our blessings, and then all look at old Russian books received from Mt. Athos and the collection of Fr. Sergei Shukin. Outside, snow all around and a bright sun—the feeling of a real feast day, a consolation for us all.

Feb. 3/16 Sunday. Fr. Seraphim gives a sermon on serving God carefully, not negligently. How easy for us to fall into carelessness and "taking for granted." May God save us from

these sins!

Feb. 8/21 Our friend Luke Walmsley pays us a surprise visit late at night (he will be staying at Jordanville and working in Utica for 6 months before returning to Italy to finish his medical studies). This weekend the visit to the Etna community was planned and, God's Providence having thus ordained it, Luke accompanies Fr. Seraphim and Thomas on the trip Saturday afternoon, returning Sunday afternoon. Fr. Seraphim gives several talks after services in their "winter chapel" in the dining room indoors, especially about "pain of heart" and learning to accept trials and sorrows as precisely the path to salvation. All the adults in this community (the three families of Alexey Young, Barbara Murray, and Elizabeth Salas) have suffered much—God's visitation to them—and Luke, himself a sufferer, is very impressed by this little island of Orthodoxy. May God preserve them as they are now and grant them continued growth, with the fear of God and love for each other.

Feb. 12/25 Fr. Seraphim's namesday in the world, and the 13th anniversary of his reception into Orthodoxy. Fr. Herman gives an important sermon in church in connection with St. Alexis the "builder of Moscow," telling us that we too must build and not destroy the Orthodox building of our souls and our community. This means no gloominess, no "knowing better" when Fr. Herman takes the great pains to tell us the laws of spiritual life, no taking for granted what we have or any unconscious attitude to our own spiritual life. There are no accidents in our life—everything happens to us by Gods will or allowance for our salvation, and reflects our inward state and needs. How much we need to walk in fear of God and consciously build this Orthodox corner of America, not for our "private" use, but for the good of true Orthodoxy in America!

Feb. 13/26 The Orthodox Word#58 (Sept.-Oct. 1974) is finally completed and sent out. The same day our borrowed truck is towed out of the ditch and the church articles from Sacramento are finally delivered, after spending a month in the snow and rain.

Feb. 20/Mar. 5 Paul Bartlett arrives to spend some time with us as a laborer, trying to find his place in life after receiving Baptism, and to learn the true Orthodox Christian life. May God grant him to advance in humility and self-distrust. John Kraft comes with him and spends three days.

Feb. 23/Mar. 8 Susan Young (with Felicity) and Nina Seco come for a brief visit and to pick up John Kraft. Nina is more and more thinking of leaving the city and establishing a

quiet life in the country, possibly with her friend Barbara, who has returned from the monastery on Chios. Nina has looked at several places in Etna and feels much at home with the small Orthodox community there. Both she and Barbara dream of a "hesychast" life, within moderation—but how much of humility and trust and struggle, and real self-distrust—must come first! [Fr. Herman's handwriting:] Cows, chickens, beehive—that's the realistic part, and not based on Barbara, whom we do not know. [Fr. Seraphim's handwriting continues:]

Feb. 25/Mar. 10 Father Herman leaves with Michael Farnsworth (who visited us over the weekend) for Monterey and San Francisco for several days. They return in three days, after visiting also Archbp. Anthony and Bp. Nektary (who taped for us some remembrances of Staretz Nectarius of Optina). Michael hurries to go back to the world.

Mar. 4/17 Lent begins with snow early in the morning—18 inches. On Friday of the First Week there are 30 inches more of snow—truly a "Clean Week." The brothers spend a quiet week in solitude, joyfully eating the first cooked food on Friday, commemorating St. Theodore and the Forty Martyrs. On Friday Barbara Murray brings John Kraft for the vacation, and Fr. Seraphim has to conduct her out on snowshoes, after driving the car out in the morning through the snow in order to get Br. Thomas home for vacation. Walking up the hill Friday night, Fr. Seraphim is exhausted but deeply joyful.

Mar. 10/23 Fr. Seraphim drives Br. Thomas home to Willits and visits overnight with the Andersons. The next day he returns with John Kraft and walks up the hill at night through deep snow and slush. The late winter and fog causes gloom in the Brotherhood—but there is no time to indulge such moods.

Mar. 17/30 Second Sunday of Lent. Alexey and Susan Young with Ian bring Thomas back and take John back to Etna. Future printing plans are discussed for both the Brotherhood and Nikodemos. There is full harmony in ideas—may it produce fruit! In the morning there was a procession to Lindisfarne to celebrate St. Patrick's memory.

Mar. 19/Apr. 1 The eve of St. Euphrosynus of Blue Jay Lake, for whom a polyeleos is served. At sunset there is a procession to Lindisfarne, and the first excavations are made for the "Iona" chapel. The thought occurs: we are crazy! But our dreams on this mountain do make sense, and we must keep going forward without being distracted by worldly common sense and "knowing better." We are sowing the seeds, God knows what fruits will come.

Mar. 24/Apr. 6 3rd Sunday of Lent, Forefeast of the Annunciation. Fr. Herman gives an afternoon talk in the Tsar s Room, emphasizing three ideas which all wrote down in their journals:

1. Beware of being robbed of the word of God (Luke 8:12).
2. The common task of all Orthodox Christians: salvation, Gods work, each is responsible for the others.
3. Oneness of soul which comes from labor on the common task.

March 25/Apr. 7The Annunciation of the Most Holy Mother of God: the five brothers sing—mostly in the cold church—the beautiful and inspiring service of the Feast, combined with the Lenten weekday service and the veneration of the Cross. Just to remain Orthodox, to go through the Fast and sing the services—is a struggle, but what a reward awaits us! Fr. Seraphim's sermon emphasizes the difference between true Orthodoxy and Western “Christianity”—the West lacks the very notion of struggle, without which there is no Christianity.

The ground is whitened by snow during the services, and there is still over a foot of snow at Valaam. No green shoots yet—our latest winter since coming here.

March 29/April 11 Father Seraphim and Br. Paul drive to Sacramento, attend the Liturgy of the Pre-Sanctified, and receive Holy Communion. In the afternoon they drive to Berkeley where they do some research on Western Saints in the library. They find the Vitae Patroram and other Lives of Saints by St. Gregory of Tours in French. The idea is born to translate and print this book, which apparendy never has been published in English. The day is full of spiritual impressions and the realization of how different the life in the desert (even for us feeble desert-dwellers) is from that in the world. May God keep us strong in our separate way of life!

Mar. 30/ Apr. 12 First seeds planted in our garden—which this year is supposed to be fruitful!

Apr. 7/20 All the brothers go over our mountain and gather armfuls of laurel branches, which the next day are sent to the monasteries in Boston and the Greek parish on Long Island. (Fr. Anthony Gavalas) in time for Palm Sunday. This has become now an established custom of our Skete on the fifth Sunday of Lent.

April 13/26 Fr. Herman and Br. Laurence attend Liturgy in Palo Alto and receive Holy Communion. Frs. Nicholas (Ponomarian) and Spyridon celebrate, and the church is empty. Orthodoxy is not being transmitted to the younger generation! The brothers are overjoyed to return to our refuge of zealous Orthodoxy. On the way back on Lazarus Saturday they stop at the Cistercian monastery at Vina and find it extremely worldly and uninspiring; but they use the opportunity to speak of Orthodoxy to two young seekers there, who wish to visit us.

April 15/28 John Kraft comes to stay indefinitely. He has many problems, with which the good Christians in Etna were no longer able to cope. May God grant him obedience and humility so as to benefit from this opportunity.

April 18/May 1 Great Thursday. Fr. Seraphim with Br. Paul and the children Thomas and John attend Liturgy in Sacramento and receive Holy Communion, returning in la joyful mood in time for the end of the Twelve Gospel readings.

April 21/May 4 PASCHA After very rich services all week, six brothers are together for the midnight service of Christs Resurrection. At dawn the four grown-up brothers arise to see the dancing sun (only Fr. Seraphim is in time to see it) and then walk over the mountain rejoicing in spite of the cold wind and snow-clad mountains (29°). All day long the bells are rung and everyone is in a very joyful mood. The weather becomes warm and clear the rest of the week, for the most part, and everyday there are processions after the morning service—to the top of the mountain, to St. Seraphim's Skete, St. Elias Skete, Lindesfarne, the new fountain (not yet dug), and around the monastery. On Wednesday evening Br. Christopher Amerling arrives to visit at the beginning of his pilgrimage to American holy places. On Thursday evening there is a lecture by Frs. Herman and Seraphim on apostleship and missionary fervor as evoked by the Paschal season. On Friday the book Orthodoxy and the Religion of the Future is completed—the Brotherhoods first complete book in English—hopefully the first of many such missionary fruits in the days ahead.

On Pascha Sunday evening Br. Paul is presented with a project to help his own decision as to how to serve God: to spend this summer translating and setting the “Lives of the Fathers” of St. Gregory of Tours, at the same time imploring these great Saints of Gaul to help him find his path in life. If he is capable of valuing and making this sacrifice, God will surely reward and guide him.

Archbishop Anthony in his Paschal Epistle to us has officially appointed Fr. Herman "Superior" (Haralghakd) of our Skete. This will make no difference in our daily life, but helps to make our existence "officially" more secure.

April 28/May 11 St. Thomas Sunday. Just like last year, the day is beautiful and clear (after rain the day before) and the oak leaves are green, although still tiny—a late spring, exactly corresponding to the late Pascha. After the service of Sunday morning, the brothers make a procession to the Transfiguration Mount, where the Gospel is read and Fr. Herman once more gives a stern sermon on avoiding the convert pitfalls and on bringing forth fruit. Then the procession continued to the rocks in front of "St. Chariton's Skete," where a small meal was eaten while Br. Thomas read from the Gospel which was just given him for his namesday, and then some Paschal greetings were read. Then the grown-up brothers—Fr. Seraphim and Brs. Laurence and Paul—went down the hill with the banners followed by the frolicking cat; Br. Christopher went to Valaam to listen to sacred chants on tape; and the younger brothers, Thomas and John, remained with Fr. Herman for a "picnic," drawing, and music. A very touching scene, and while all were still together, the voice of our beloved Archbishop John was heard on the tape-recorder, moving the heart yet more. May God grant that such celebrations help us bring forth fruit! It was an inspiring time.

In the evening after compline, Br. Paul—who has become very indefinite and can decide nothing about his future—is offered to stay at least until Vladika John's feast, in order to begin the St. Gregory of Tours project and implore Blessed John's help.

May 4/17 Saturday. Pilgrims from Seattle visit us—Timothy Ryan and newly-converted George Dean, with their wives. They stay for lunch, after Fr. Seraphim has conducted them to Lindesfarne, and the men over the whole mountain.

May 10/23 Surprise pilgrims arrive at the end of Compline—George Stecko (a Jordanville graduate) and Symeon Hill, a new convert from Los Angeles. Symeon had planned to go to Jordanville during the summer to help prepare for the priesthood and help Fr. Alexander in the Los Angeles parish; but he was so enthused by his visit that he asked instead to come here this summer. They leave on Monday. On Sunday Nina Seco and Susan Young (with Felicity) visit briefly on the way to Etna. All the pilgrims listen to a lecture by Fr. Seraphim in the Tsar's Room in connection with Metro. Philaret's epistle to the Metropolia (Blessed Xenia and the dead rat), and on preserving true Orthodoxy today. Earlier in the afternoon, Fr. Roman gave a talk outside the Valaam cell to the male pilgrims.

May 17/30 Father Thomas, abbot of "New Clairvaux" Cistercian monastery in Vina visits us. He talks with Fr. Herman, who finds him very bored and extinguished—as if some one had told him: "The was is over and you lost." But Fr. Thomas later sends $100 to help us dig a well, and Fr. Herman replies with thanks and the offer for him to become Orthodox and save his soul!

May 19/June 1 Father Herman's mother visits us on Sat. and Sun. She is very impressed and tells us: "Here I feel you have the grace of God."

May 21/June 3 Br. Christopher leaves for his pilgrimage to the Canadian sketes. While here he became very depressed and resigned to the idea of being a spoiled "crazy convert," but at Fr. Herman's inspiration he decided he wished to struggle after all, and so is resolved to return in three weeks to take a "summer course" in Orthodox fundamentals. May God preserve him from the devil who works so strongly.

May 25/June 7 Mrs. Schneider, mother of Br. Thomas' friend Edward in Platina, brings us four doves.

May 29/June 11 K pilgrim-hitchhiker visits us: 19-year-old Thomas McHaney [?] from San Jose. He has just been made a catechumen in the San Francisco English-language parish, and has no idea yet what to do with his life. He stays a week and the fathers try to give him counsel about preparing the house of his soul.

May 30/June 12 Ascension. Vladimir Anderson and his family arrive during Matins to spend two days. In the afternoon of the feast Fathers Herman and Seraphim give a talk in St. Elias' Skete about Archbishop Vitaly of Jordanville and his missionary labors. The Anderson Family has a very difficult time living in the world and trying to serve God by missionary labors of the printed word (for which little appreciation is shown by anyone), and they visit our skete to receive some consolation and inspiration. Br. Thomas leaves with them on Friday after a year with us—and weeps as he goes. May God preserve him a true Orthodox Christian!

Lev and Irina Vagin visits us—our first contact with them since their visit two years before. They are very fearful of the weakening resolve of many in the Church Outside of Russia to stay firm in the faith, especially concerning the Catacomb Church in Russia. They were greatly heartened by our article on the "Tikhonite Catacomb Church" and

expressed their oneness of mind with us on the position taken there, promising cooperation with us on future projects, beginning with a translation into Russian of this article for Archbishop Averky of Jordanville.

June 5/18 Catechumen Thomas leaves us after a week and goes out to begin his spiritual battle, to be baptized, and to decide on his future. A clean boy, very interested in monasticism.

June 10/23 Brother Paul leaves for a ten-day vacation with his parents in Oregon, planning to return on Vladika Johns day (June 19) to complete his translation of St. Gregory of Tours. On the same day Father Seraphim leaves on a 3-day trip to bring Br. John back home (he can come back later if he seriously wants to improve), to visit his mother in Carmel, and pick up some things in Sacramento (the last things from the church of Fr. John Volkoff). He brings back Gleb Kraft for a visit of several weeks.

June 15/28 Catechumen John d'Anci pays a surprise visit with a pagan friend, Mark. He is still mixed up, but feels that he received more understanding and sympathy here than elsewhere. He is taking a summer-school course in Russian in San Jose. He and his friend leave after services on Sunday.

St. Tikhon of Kaluga feast, together with All Saints—a procession to "St. Tikhons Tree."

June 18/July 1 Near midnight Fr. Herman leaves with Brs. Laurence and Christopher to attend Liturgy in the Sepulchre of Archbishop John, leaving Father Seraphim and Br. Gleb at the Skete. The feast in San Francisco is triumphant. Brothers Paul and Symeon join Father Herman at the Sepulchre, all receive Holy Communion, then have lunch with the Archbishop and clergy. Father Spyridon gives a small homily and his blessing to all the brothers, to which Father Theodore of Los Angeles adds a word. The brothers visit Bishop Nektary who begs the brothers not to fall into pride by thinking that anything we have is by our own efforts or merit and not a gift of God. Father Herman visits the sick Constantine and Vera (at Bp. Nektarys). Mrs. Kontzevitch gives a meajl to everyone in Berkeley, and the brothers all return late at night, most of them in a spiritually exalted state. May God bring fruit from this!

June 22/July 5 Pilgrims spend the weekend in the finally completed guesthouse (divided into two rooms): Nina Seco and Barbara McCarthy. Nina is about to move to Etna and join her lot with the "crazy California" Orthodox who love the wilderness and are

building Orthodox communities in small towns. Barbara, after several monastic experiences, still seeks her quiet place for monastic labors; she fell in love with our Skete. On Sunday Alexey Young came with Ian and David Carpenter (a catechumen still not too prepared for becoming Orthodox). Father Seraphim had a long talk with Nina on the trials ahead. On Sunday (All Saints of Russia and Mt. Athos) Father Herman gave to all the first talk of his three-week "course," with emphasis on not becoming a crazy convert, but receiving Orthodoxy fully. Beginning the next day, the three new brothers—-Symeon, Paul and Christopher— attend his and Fr. Seraphim's lectures, which are taped at the request of the Etna community.

June 28/July 11 Sts. Sergius and Herman's feast day. In the afternoon a new pilgrim arrives: Paul Bassett, a seminarian from Jordanville who will spend several weeks with us.

July 3/1 6 Barbara McCarthy visits again by herself, having walked half-way from Redding (a ranger gave her a ride the rest of the way). She is allowed to stay in the guest-house for 3 days, reading Abba Dorotheus and sewing buttons on cassocks. She wants to "go to the wilds," and needs to be brought back a little to the sober realities of Orthodox living. She leaves on Saturday with the idea of going to Etna with Nina to begin a quiet semi-monastic life.

July 19/Aug. 1 St. Seraphim of Sarov. After morning services, all brothers go to the St. Alexander of Svir Skete (now Optina Skete) where a cell will soon be built for Fr. Seraphim. The four students of "New Valaam Theological Academy" give sermons at the Skete on Gospel passages chosen for them. Final classes are held, and in the afternoon the "graduation exercises," with playing of the "1812 Overture." The classes—Fr. Herman's "Russian literature" and "Pastoral Theology," and Fr. Seraphims "Survival Course" in modern philosophy—have had a definite beneficial effect on all; but the application of this knowledge to life remains to be made.

In the evening, the Vigil for St. Elias' Feast is held outdoors in St. Elias Skete. The next morning Paul Bassett and Christopher Amerling leave, and Paul Bartlett goes with them to San Francisco for the weekend.

July 23/Aug 5 Paul Bartlett returns with Father Spyridon, who will visit us for several days. Father Herman and Brother Symeon return late at night in the truck (which took all day to get to Redding and back) with the completed reprint of Orthodoxy and the Religion of the Future.

July 24!Aug. 6 Fr. Neketas Palassis comes at the end of Compline with Joseph Miller and five boys (Gregory, Leonid, Daniel, Nicholas, and Paul) arrive for a 3-day visit. Jusf before Vespers, the same day, Macarius Schaefer of S. F. arrives for a visit of a week.

July 25/Aug. 7 Dormition of St. Anna, and feast of St. Macarius of Umzha or Yellow Waters. Father Spyridon serves Divine Liturgy, and all brothers receive Holy Communion. Pilgrims from Etna also come to receive Holy Communion: Alexey Young with his family, Barbara and Susan Murray, and Barbara McCarthy. There are 22 people at Trapeza, and in the afternoon all go to St. Elias' Skete to hear the life of St. Macarius of the Yellow Waters and to sing the Akathist to the Mother of God.

July 27/Aug. 9 St. Panteleimon, and commemoration of the Canonization of St. Herman of Alaska. On the eve, the Vigil is served, with all the children singing (after they worked hard in the afternoon digging the foundation for the library). The brief service in the morning is held early to enable the pilgrims to depart for San Francisco, and there is a procession with banners around the monastery. At breakfast Fr. Neketas expressed his thanks for the hospitality in very touching words. All the children are given calendars, services to St. Herman, and subscriptions [Fr. Herman's writing: to The Orthodox Word in order to start their personal spiritual library]

The day before, Friday afternoon Fr. Spyridon left with Br. Laurence, after giving one word of counsel: "Have more processions—they sanctify the atmosphere."

In the evening, a new pilgrim: Panagiotes from Boston, who will spend several days. He has all the zeal of a convert, having gone through Eastern religions and spending several months on Mt. Shasta before spending a year and a half in Holy Transfiguration Monastery and then getting married. He is visiting in Portland with his wife, and came to California first of all to revisit Mt. Shasta in vague hope of finding his fellow occultists of those days—in vain. He "would like" to settle in a small town like Mt. Shasta, but realizes it is unrealistic—but rather thin sobriety, he gives and impression of being somehow "quenched"—having given all his obedience to an elder, he is left with nothing himself. Our "small-town" Orthodox families in California are much better off, and now we hear that there is a zealous Orthodox Christian near Mt. Shasta itself: may God bless him to preserve the spark which Panagiotes seems to have lost.

July 31/Aug. 13 St. Germanus of Auxerre. The service to him is sung in English, followed by a procession to Lindesfarne. In the afternoon Macarius leaves, on his way to

Jordanville, having acquired much in his week's visit, and being prepared to continue his Orthodox path in fear and trembling. At night Panagiotes departs, leaving behind the opposite impression: one of quenched Orthodox hopes. May God grant us to preserve and kindle in others the true Orthodox zeal which does not become quenched when exposed to sobriety.

Aug. 5/18 Eve of the Transfiguration. Nina Seco and Barbara McCarthy come to spend the day. There seems to be no "oneness of mind" between them, so nothing is done regarding a rule of life for them in Etna. Barbara is living by herself at a gold mine belonging to the aunt of Susan Young. Father Seraphim gives a talk to the two on the Orthodox life lived in fear and trembling, quiet, filled with labor and prayer and, if possible, modest missionary labors, and oneness of mind with others who may join. Nina weeps, perhaps partly over the awareness that Barbara does not want this; Barbara seems tense, seeming to feel herself "pushed" into a situation she does not want.

In the evening, Frs. Herman and Seraphim with Brs. Laurence and Gleb begin Vigil for the Transfiguration on the mountain-top, while Br. Paul with the two pilgrims' do the same at St. Elias' Skete. In the middle of Vespers the brothers descend to St. Elias' Skete, where before Matins Fr. Seraphim gives a talk on the Transfiguration and the transfigured world and man. After the Six Psalms all return to the church for the conclusion of the Vigil. The brothers feel exalted, but pilgrim Barbara only seems nervous.

Aug. 9/22 Nicholas Moreno arrives for a pilgrimage of several days, to become reconciled with Fr. Herman, whom he says he had "judged" six years before when he became Orthodox, and whose advice he now asks. He leaves on St. Tikhon's day, Aug. 13/26, feeling greatly strengthened for beginning the Jordanville seminary. May God strengthen him—he has a warm heart, but will have many difficulties.

Aug. 11/24 Br. Laurence, having allowed self-esteem to mix in with his good mood on the Transfiguration, comes to a crisis which Fr. Seraphim already foresaw on the second day of the feast. He resists being humbled, and when a stump is placed in his cell—in remembrance of St. Seraphim's stump, for Jesus Prayer—he angrily tosses it out the door, shouting: "If the stump goes back, I'm leaving." At such brazen destruction of the monastic spirit Fr. Seraphim has no choice but later to replace the stump: a novice for whom this is intolerable does not belong in the monastery! When Br. L. discovers it later he angrily begins to pack, wishing not even to stay for lunch—even knowing that he is depriving our pilgrim of his only means of transportation. So powerfully does the devil work on our fallen nature.

At noon word arrives of the repose on August 3 (n.s.) of Tikhon Pape, our newly-baptized friend (he died exactly one year after Rostislav Harvey), and all go to church to pray for the repose of his soul. Br. Laurence is evidently moved at this, and after lunch (when he does not join us) he begs forgiveness of everyone. But he reveals that his repentance is not deep, rather a thing of emotions, when he reveals that what is most difficult for him is not being allowed to use his knowledge of English as a proofreader. So ridiculous does the devil make one who puffs himself up. Fr. Seraphim's counsel does not satisfy, although he does accept his penance and put his boxes of books away for a time. Soon comes the third year for this novice, and chances are slim that he will understand by then what is the Christian monastic life.

Aug. 15/28 Dormition of the Most Holy Theotokos. A quiet day is spent by the five brothers on the sixth anniversary of the settling in these wilds of the first two brothers, Frs. Herman and Seraphim.

Aug. 16/29 Three Anglicans come in search of knowledge of Orthodoxy and Orthodox monasticism: the "Community of the Holy Trinity," consisting of William Benedict McKinley (Prior) and Brs. Lewis and Patrick. Brs. Benedict and Lewis worked together in Texas in theater work, then became converted to Christianity and, in the last year, started their own monastery in a rented house in Los Gatos, near an Anglican priest, Fr. Jacob, who is their father confessor and knew Archbishop John in Shanghai. Their Rule is still being formed, and is rather an Anglican-Benedictine Rule, though being "developed" quite freely.

On hearing that they felt "Celtic Christianity" to be their root (they are all of English blood), the fathers spoke with joy to them about St. Cuthbert and other Western Saints—only to discover that their ignorance of them is as total as their ignorance of Eastern Christianity. Their level of general knowledge, indeed, seems rather low—the Prior did not finish high school, and the others did not go beyond it.

On Saturday morning, Aug. 17, Fr. Seraphim took them to St. Elias' Skete and then further up the road, to discuss with them and answer their questions. They did not ask many questions and evidently were not very pleased to hear that "Orthodoxy is the answer to your search; obtain it and everything else can be given." They evidently want to have both a Christianity and a monasticism of their own making, so they can be "comfortable" with it, as they said several times.

In the afternoon they folded sheets in the Tsar's Room and listened to the first two of Fr. Seraphims' tapes from the summer course—and then announced that they would be leaving a day early in order to receive communion in an Anglican retreat center the next

morning (St. Columba's on the coast). It was obvious by then that they would not be "comfortable" with Orthodoxy, which demands so much (it "overwhelms" them, they said). On Saturday morning they did not come to our services, but had their own service in the guesthouse. They left in their white robes (which they alternate with black and gray), with shaved heads, pectoral cross, bare feet in sandals—evident strangers to Holy Orthodoxy, prepared to "do it their own way." Fr. Seraphim's final words to them: Don't mix Orthodoxy with anything else. If you want Orthodoxy, go into it deeply; if not, leave it alone and don't take anything from it—not icons or Jesus Prayer, or anything else. [A week later, one of the brothers, Br. Wm. Benedict sends a scolding letter, accusing the fathers of pride, sarcasm, of being "self-appointed fathers," etc.—such is our reward for missionary labors! They were particularly insulted by the Tsar!]

Aug. 18/31 Fathers Herman and Seraphim, with Br. Gleb, travel to Castella, near Dunsmuir, to visit Phanourios Ingram, the only other Orthodox zealot in Northern California, outside of Etna. He is a godson of the Yogin Evangels of San Jose, but left Yoga and the Greek Archdiocese, when he was exposed to true Orthodoxy. He leads a quiet life with his wife and two children, all Orthodox, and has a very serious attitude towards the Faith. He was manifestly moved by the brief visit of the fathers, which ended in the singing of the Akathist to St. Seraphim. In two days he moves just south of Etna, and will be in contact with the Etna Orthodox community, with whom he seems spiritually kin.

After the visit the fathers visited Mt. Shasta, where Phanourios' wife Paraschevi works as a waitress and where there are many occultists. The city was ordinary, but the mountain most impressive—it would be good to up into it and sprinkle holy water.

The Ingram children are named Gabriel (2 years old) and Heleve (7 months).

Aug. 22/Sept. 16 Fr. Herman with Br. Paul travel to Russian River to visit Fr. Alexey Poluektov. They find that he does everything well—building, gardening, printing. Fr. Herman and Fr. Alexey discuss printing plans for Russian-language publications, and are resolved to do as much as possible while there is yet time. Fr. Alexey is "one in mind" with us, and has much to suffer. The brothers visit also Fr. Hermans sister and Elena Kontzevitch on the way back the next day.

Aug. 26/Sept. 8 Father Sergius Kornik visits from San Diego, together with Gregory Mashrim. They stay in a motel in Red Bluff and visit every day. On the third day the fathers take him to the almost completed "Optina cell" and there the bond of spiritual friendship and oneness of mind is sealed as Fr. Sergius becomes a brother in absentia of our monastery, and promises to be in at least monthly contact. The brothers leave the cell

calling each other “tgi.”

Aug. 28/Sept. 10 Bishop Nectarius serves Divine Liturgy, and all brothers receive Holy Communion. Leonid Kishkovsky is with him, and also Br. Eugene of Jordanville (his first visit—he is enraptured by the mountains). In his sermon Vladika begs us (with tears) to treasure our solitude and oneness of mind, and never to let the sun set on our anger for each other. Afterwards, while the other guests are conducted over the mountain by Br. Paul, Vladika shares with the fathers his grief over the recent brazen act of Fr. Panteleimon of Boston in breaking communion with Archbishop Averky, evidently for some political purpose, for which Archbishop Anthony has forbidden him to serve in this diocese until he repents and confesses his fault. Vladika Nektary indicates how narrow and sorrowful is the path of true Orthodoxy today, and when asked for counsel says only that he himself will not serve with a New Calendarist—but beyond that he was unable to give firm counsel. In the trials ahead we are still rather alone! But we do have the shining examples-of these last great monks—Archbishops Averky and Andrew, and Bp. Nektary. May God preserve us in His true flock!

Aug. 30/Sept. 12 St. Alexander of Svir. A procession to the Optina (-St. Alexander of Svir) cell, with a short sermon by Fr. Seraphim on keeping alive our contact with such Saints, even if the world regards us as crazy. The cell is sprinkled with Holy Water, and the brothers partake of holy bread and water— and some plums.

Sept. 1/14 In the afternoon Frs. Herman and Seraphim travel to Etna, arriving just in time for Vespers and the evening meal with reading of a letter by St. Columbanus. Alexey is told of Fr. Panteleimon of Bostons breaking of communion with Archbishop Averky, revealing the pride of our “Greeks” and betokening disaster before long for the English-language mission. The news was not surprising to Alexey. The community, though small and weak, is struggling to live in the true spirit of Orthodox piety, and perhaps now is the best time of all for it—before it has grown too large to lose the essential oneness of mind and soul or to take Orthodoxy for granted. The community was very inspired by Bishop Nektary s visit earlier in the week, and Fr. Seraphim gave a talk after Vespers (in the enlarged chapel) on treasuring the contact with Orthodox tradition through Vladika Nektary and even through the newly-installed icon-screen which comes from the Sacramento church of the Kazan Mother of God, and was built by Alexey Makushinsky, who was a member of the catacomb church in Russia, who sang in the choir of St. John of Kronstadt, and was healed in Moscow at the relics of St. Basil the Blessed. Before leaving Etna, the fathers visit the small house of Nina Seco, who is well- established in Etna, peaceful, and prepared for years of struggle in this quiet place. May God preserve them all in oneness of mind and soul!

Sept. 8/21 Nativity of the Most Holy Theotokos. A procession around the church. After services, Fr. Herman and Br. Paul go for a trip to Mt. Lassen, which Br. Laurence has visited about a week earlier.

Sept. 14/27 Exaltation of the Precious Cross (Saturday): Vladimir Anderson and family, with Maria Kraft and her two sons, visit for the weekend. Vladimir and Sylvia tell of their summer trip across the country, where they found the Russian Church Abroad very thinly scattered. On Saturday evening before Vespers Fr. Herman gave a brief talk in the Tsars Room, and on Sunday afternoon Fr. Seraphim talked there on the life of St. Martin of Tours and his biographer, Sulpicius Severus. The pilgrims left consoled and encouraged.

Sept. 21/Oct. 4 Apodosis of the Exaltation. Daniel Olson visits for the day on his way to Etna, before leaving for 18 months in Germany with the Army. His state of soul seems the best since he left us 2 years ago, and he understands well the scandal which Fr. Panteleimon of Boston is introducing into our Church, as well as the situation of believers in general today. May God grant that his heart also will feel what is right.

On Friday, Sept. 20, Br. Paul leaves for several days in Willits and San Francisco, on obedience and also finishing his own obligations before leaving us soon for Oregon.

Sept. 27/Oct. 10 After two weeks' delay since the breakdown of our little generator, which has served us for 6 years, the new, larger generator is installed and running, allowing us to operate two presses at once.

Sept. 30/Oct. 13 Sixth anniversary of the repose of Archimandrite Gerasim of Spruce Island. On the eve the brothers pray for his repose, and the next day each brother reads from the Psalter during the day.

In the afternoon we are visited by Nicholas from Los Angeles, starosta in the Protection Church in Los Angeles, who stays for 3 days. In the afternoon of the Protection, Oct. 1, he gives us a talk in the Tsars Room on Vlasov and his army, to which he belonged.

Oct. 5/18 Brother Paul Bartlett leaves to return to the world (Portland), having helped us much on the linotype and by translating the Life of the Fathers by St. Gregory of Tours. Hopefully he gained from his 71/2 months here something of what he needs to survive as

an Orth. Christian.

Oct. 9/22 We are visited by Father Joseph Feldhausen, priest of a "non-canonical" Orthodox jurisdiction (that of Archbishop Guthries of Denver) in Milwaukee. He stayed overnight and had several long talks with Fr. Seraphim. He is of Roman Catholic background, a graduate in theology at Marquette University, who came with 80 people of similar mind 8 years ago to Orthodoxy (of some kind), being ordained by Bishop Gregory (Ukrainian) of Chicago. Later he changed jurisdictions because Bp. Gregory did not approve of his pro-leftist views. He and his group were involved in anti-Vietnam war demonstrations, had a house and a kind of commune, changed from "Western rite" mass to Eastern Liturgy. But the more he found out about Orthodoxy and preached it to his people, the more they lost interest, until now there are five of them left, all but one living in their house in Milwaukee. Now he does not know what to do—stay as he is and accept a well-paying job as head of some social-welfare company, or "become a monk," or what. It was obvious he was starved for some one to talk to who had experienced something of what he has gone through, and he is very much alone spiritually and intellectually. He has already been to Boston and Jordanville. He discovered The Orthodox Word in San Francisco in 1970 at our former shop, being intrigued by the portrait of Tsar Nicholas II on the cover—now he has his portrait in his room, regarding him as a martyr. He left obviously much moved by his visit, but God knows what the future holds for him. Fr. Seraphim had a very good impression of him as one of the "true Americans," removed from fakeness, in whom Orthodoxy could take root—but God only knows if it will. Alas! several weeks later he writes us, talking only about our unfinished bldgs and lack of insulation.

Oct. 11/24 Namesday of Elder Lev of Optina. "Pancakes" are served, and a procession to the Optina cell.

Oct. 12/25 Maria Kraft and her sons John and Stephen arrive to spend the weekend. The time is quiet and peaceful, the boys well-behaved. They stay until Monday, the 5th anniversary of the tonsure of Frs. Herman and Seraphim. They left apparently with benefit from their visit. On Sunday Valentina Harvey brings two non-Orthodox friends to visit. Father Seraphim and the 3 boys discovered and name the "Ravine of St. Andrew Stratelates."

Oct. 16/29 Br. Laurence, after having another of his "fits," using foul language to Fr. Herman, requests permission to leave once more to think over staying or leaving. He goes to Etna until Saturday, and decides at first to go to Jordanville, then, the next day, to stay

and “try again.” He is placed on probation again, to help us until the Calendar is finished. He is in a monastery, but continues to live by the standards of the world. Alexey Young later tells us he was shocked by his worldly and totally unmonastic outlook and attitude.

Oct. 19/Nov. 1 St. John of Kronstadt. Susan Young (with Felicity) brings Barbara McCarthy for a farewell visit. She is going home to Ohio to recover from apparent mononucleosis, but may return to Etna later. She was able to talk little owing to her illness, but she left in tears, evidently much moved. Fr. Herman made a special effort to give her a dose of inspiration. She seems to have learned much from her visit to California, and is very much loved by the community in Etna, even though she never did get on well with Nina Seco there.

The same day the Andersons arrive from Willits to spend the weekend and, on Sunday afternoon, mark the third anniversary of Margaret's repose. Fr. Seraphim reads and comments on St. Pauli- nus of Nola’s Poem on the death of the boy Celsus. The family does not want to leave, so close has the bond become between them and our monastery.

Oct. 25/Nov. 7 The young men Alex (18 yrs. old) and George (25) Grenchrikov from Sacramento visit us for a few hours, seeking an answer to their spiritual malaise. They are typical of the spiritual confusion of today’s youth, and merely “being Orthodox” has not helped them, since those around them have “become accustomed” to the faith and not taught them to treasure it. The younger boy wishes to stay several days but is afraid to. Perhaps this acquaintance with an Orthodox monastery will help them to find their way back to true faith. Fr. Seraphim talked to them and sang with them the Supplicatory Canon to the Mother of God.

Oct. 31 /Nov. 13 Name day of our Elder, Archimandrite Spyridon, and also of our Father Nikodim on Mt. Athos. Fr. Spyridon is too ill to visit us and serve Liturgy. Fr. Herman talks to him by telephone and transmits his blessing to us.

Nov. 2/15 Br. Christopher Amerling returns from his long pilgrimage to Orthodox monasteries in America. His mind works well, and he sees well the weaknesses in our monasteries, being very critical of them. He liked Jordanville, but felt himself unprepared to begin the seminary yet. He came back to us to spend the winter, or perhaps a whole year, “preparing for Jordanville.” Within a week, however, he changed his mind and wished to go back to Hawaii. When told how unintelligent this was, he agreed to stay a while longer, but “my mind is already made up, and I am peaceful.” A typical example of a person who trusts no one and nothing except his own “opinions,” which pop into his

head from he knows not where. During his short stay with us he helped greatly with printing and finishing the Northern Thebaid, but the thought that he could help us further by staying longer seems not to have entered his head.

Nov. 13/26 Printing of The Northern Thebaid at long last, and after many long work-days, is completed. Early in the morning Frs. Herman and Seraphim leave to deliver the books (300) for binding in San Francisco. The trip is very successful: over half the books are brought back already sewed, arrangements are made to have half the books hard-bound, some linotype mats and equipment are bought cheaply, and both mothers are visited. On the way back, as expected, the devil gives a small temptation—the retread on one tire comes off, but it is replaced with no difficulty.

Nov. 15/28 The fathers return late of the eve of St. Herman's feast, which is spent in quiet rejoicing. On Nov. 18/Dec. 1, intensive labor begins to finish the Calendar, which is already very late.

Nov. 21/Dec. 4 Entry of the Mother of God into the Temple. In the afternoon, there is tea in the Optina cell, and Fr. Seraphim reads from the manuscript of the final installment of the Kireyevsky series in Nikodemos, on developing a patristic philosophy of life. A very profound article—but probably too deep for most of our Orthodox Americans.

Nov. 29/Dec. 12 We are visited by John Hudanish from Oregon, together with his son and a young hitch-hiker from San Diego who is "interested" in religion. John Hudanish lives near a community of Old Believers and laments to see them losing their traditions—but it remains to be seen whether his own approach to Orthodoxy is serious. On the same day Fr. Herman calls Bishop Nektary on his namesday—he seems very much weighed down by the world.

Nov. 30/Dec. 13 St. Andrew the Apostle. Br. Christopher leaves for Hawaii on his birthday, after getting again into a bad mood of self-trust and "imagination." His first letter from Hawaii in a few days shows that his "opinion" of what life would be like there was very mistaken—everyone is cold to him, and his problems remain the same as they were when he was with us. May God guide him to fruitful suffering.

Dec. 7/20 The Calendar is finally finished, and 100 are sent to the St. Herman Pilgrimage in New York, together with icons of the Saint. Fr. Seraphim collapses with flu and is sick

for several weeks. The mailing of the Calendar occupies the next two weeks and more.

Dec. 11/24 The eve of the feast of St. Herman. In the afternoon, Youngs and Nina Seco from Etna come on the way back from receiving Holy Communion in San Francisco. At evening trapeza they are given copies of the new Calendar and The Northern Thebaid. Alexey talks to the sick Fr. Seraphim in his cell. Vladimir Anderson with Basil and Sergei arrive during trapeza, and all attend the Vigil, the Youngs and Nina leaving right afterwards.

The feast day itself is joyous and peaceful, with our traditional pea pie, pretzels (made by Br. Gleb) and Alaska Salmon. Vladimir leaves the following day.

Dec. 13/26 Alex Grenchukoff of Sacramento, 18-years-old, arrives to spend 5 days. It is not clear what he has in his soul or is looking for at our Skete; he seems a typical American looking for spirituality with comfort and security. He didn't seem to derive benefit from his stay, which lasted until the 17th.

Dec. 16/29 David Carpenter, 20-year old catechumen from Etna, arrives for 2 weeks to get "spiritually charged." It is not entirely clear what goes on with him, but he seems somewhat influenced by his Protestant friends and family.

Dec. 24/Jan. 6 Christmas eve. All brothers (David making 5) labor hard the whole day at cleaning, getting greens, and especially at finishing the mailing of the last Calendars and greetings. This day spent in fasting and laboring for others greatly aids the joyful feeling of the feast the next day.

Chronicle 1976:

Dec. 25/ Jan. 7 Nativity of Christ. A joyful feast. About an hour after morning trapeza, tea is served in the Tsar s Room, with opening of presents under the yolka, which Fr. Seraphim and Gleb had cut the day before. Fr. Herman labored greatly at providing a festive spirit for all. After the gifts, the brothers hear Haydns "Creation" on tapes—very inspiring, and a very festive day for all. In the evening, Frs. Herman and Seraphim visit Mrs. Harvey in Redding. The next day Fr. Herman and David leave on a business trip to S.F.

Throughout the year we haye heard news of disharmony in the Church. In one monastery (Jordanville) the monks say “we are sheep without a shepherd”—and yet what would they do if the Abbot suddenly became stern and demanding in order to produce oneness of soul? In another Monastery (Boston) there seems to be oneness of soul, but the impression is that it is not too deep and it is too dependent on “opinions”—opinions of the holiness of the Abbot, of the rightness of the Monastery’s theology (and the wrongness of everyone elses) of the superiority of “Greek” to “Russian.” etc. And everywhere—in parishes, in families and small groups—there burst out animosities for no apparent reason, and the best and meekest people are subjected to persecutions.

Where is the cause to be found of this universal phenomenon today? Are true leaders vanishing in the Church? Or are the followers refusing their trust to those who could become leaders? Both things, of course, are happening, and in general the love of many is growing cold, and both leadership and trust are collapsing in a world based on revolutionary brashness and self-centeredness.

What is the answer? To gain a position of leadership and compel obedience? Impossible in today's world. To offer blind obedience to some leader, preferably a “charismatic” one? Extremely dangerous; many people follow Fr. Panteleimon of Boston in this way, and the end of it looks disastrous, producing great disharmony and friction on the way.

To practice love, trust, and life according to the Holy Fathers in the small circle where one is — there seems to be no other way to solve the “spiritual crisis” of today which expresses itself in absence of oneness of soul and mind. If one finds the mind of the Fathers, then one will be at one with the others who find it also. This is much better than just following what so-and-so says, taking on faith that he is somehow infallible. But how difficult it seems to find the mind of the Fathers? How many disagreements there are with others equally sincere? Or is this because we have not searched long or deeply enough?

May God give the answer to this agonizing question! If our labors can help others find oneness of soul and mind in true Orthodoxy, thinking for oneself yet faithful first of all to the true thought of the Fathers—then our existence in this wilderness is justified. And yet our path to this oneness seems to lead through discord—for example, to a public disagreement over the question of Blessed Augustine as Orthodox Father and Saint. Will this temporary discord really produce a deeper harmony beyond? May God grant it—this seems to be the only alternative to the blind following of an un-Patristic Party Line!

Jan. 6/19 Epiphany. A joyous feast with procession to the “Jordan”—a vessel of water on a stump in the middle of our unfinished “fountain.” A little holy water is poured into the vessel to sanctify the water. Every day until the Apodosis there is a procession around the fountain, and all drink from the vessel which was left there. On January 7, a procession

past Valaam to St. John the Forerunner Skete (east of Optina, across ravine) discovered on the feast day by Fr. Herman and Br. Gleb. On Jan. 10 the feast of St. Paul of Obnora, a longer procession all over the mountain—Mt. Athos, Mt. St. Herman, Valaam, St. John's Skete, Optina, with sprinkling of holy water everywhere. On Sunday Jan. 12, a procession to St. Elias' Skete with relics of St. Theodosius the Coenobiarch. We must thank God for the freedom we have and opportunity to struggle and be fruitful—the week is spent with much work produced in the printshop—two issues and a brochure (on Archbishop Andrew) being printed simultaneously.

Jan. 12/25 Br. Laurence, who two weeks earlier had been given the assignment of writing a report on his three years spent with us, his spiritual progress or lack of it, and his hopes for the future—finished the paper and submitted it, after deciding once again not leave us. The paper says almost nothing of himself, but is an unequivocal condemnation of Fathers Herman and Seraphim for "deceiving" him into coming here and then "exploiting" him—apparently as "slave labor." The report is not at all objective, and in the main point—that he was not informed that he would have to reveal his spiritual state to the Fathers—he was mistaken, since the decree of the Sobor of Bishops was read to him before he joined the Brotherhood, and there it is clearly stated that each monk must regularly reveal his spiritual state to his spiritual father. He did not have confession of thoughts while he was here, for which he did not have the necessary trust or attention to his own spiritual state, but only a bare minimum of revelation of his spiritual state, which enabled him to stay here longer than he otherwise would have stayed.

From this report, Br. Laurence's problem is clear: he has no interest in nor aptitude for monastic or spiritual life and only wishes a cozy corner where people will tolerate him and he will do what he likes with his own life. He has no oneness of soul or mind whatever with the Brotherhood. He has no respect for either Fathers Herman or Seraphim, and obeys only outwardly and to the extent necessary so that he can continue to occupy his cozy corner with no heartfelt participation in the Brotherhood s life.

Father Herman on Monday, Jan. 13/26, told Br. Laurence that with such an attitude it is quite impossible for him to stay any longer with us. His three-year probation is coming to an end, and he must prepare to leave. For several days Br. Laurence weeps, and Fr. Herman out of heartfelt pity also weeps and suffers greatly. But Br. Laurence has no desire to change himself, and so he must leave—for the Brotherhood's good and for his own.

Jan. 26/Feb. 8 Fathers Herman and Seraphim with Brother Gleb travel to the Etna community, arriving in the morning just after services in time for little Felicity's name-day celebration. Father Seraphim gives a brief talk in church after Vespers on St. John

Chrysostom and the other great Saints of January, and then inside the house on Blessed Augustine and other Western Saints. The Fathers talked separately with several members of the community, all of whom were present—Phanourios and his family, and Elizabeth and her daughter also. Somehow the Fathers have a heavy feeling afterward, probably caused by the atmosphere of the world and the lack of oneness of mind and soul which we are used to in the monastery—it's present to some degree, but too much watered down by worldliness. Of course, monks cannot and should not "feel at home" in the world. The Fathers also feel an obligation to do more spiritually for this community—somehow to provide them the Divine Liturgy. May God show the way!

Jan. 27/Feb. 9 Dr. Alexander Kalomiros, in a letter to Alexey Young of Sept. 4/17, 1975, illuminates for us (being an "outsider") something of the "problem" in our Church which we have been sensing with increasing pain in the past several years:

"Father Panteleimon and Father Neketas and those who are around them may be of Greek origin, but they are not Greeks. They are Americans 100% with all the American characteristics. I do not calumniate them, for that is natural. What is sorrowful, however, with them is that their being Americans and insisting on their being Americans has cut them off from the Orthodox tradition, which is not something theoretical, but comes from father to son in a continuous man to man handing down which is possible only when one is united in soul and love with those who are handing him down the tradition. But the American Orthodox have no American ancestors in Orthodoxy. If they declare themselves Americans and want to cut themselves from their national background...they cut themselves in reality from the possibility of receiving living Orthodox Tradition. This is why I who am Greek and who in certain points of theoretical discussions may disagree with the Fathers of Platina and agree with Father Panteleimon, do not sense in him the "feeling of Orthodoxy which makes the real Orthodox in spite of our many human errors, and I sense this "feeling" in your periodicals Orthodox Word and Nikodemos, and your practical tendencies are nearer to my heart than the whole atmosphere of The Orthodox Christian Witness, which is directed towards the World, and not from the world towards eternity."

Jan. 30/Feb. 12 A young pilgrim, Peter Herrin, comes from Burlingame to spent the holiday weekend. He stays until Monday, Feb. 3/16, and seems to respond well to the services and the silence (and the unexpected snow storm which left 2 inches of snow), taking part in our labors to send out the new Orthodox Word. He has been Orthodox 2 years, is 21 years old, and hopes to attend seminary at Jordanville in the fall. On returning home he wrote to us: "I want thank you from the depths of my heart for your kindness and help.... My choice [to attend seminary] was made for me at the Skete. I prayed for St. Herman's help and received a favorable answer. I know I am not worthy of this calling,

but may God help me to fulfill His Holy Will." Fr. Herman presented a dairy to him and instructed him on keeping a record of his spiritual life. Further, he wrote to us: "I found that peace can be planted into the heart when you are taken from the world and placed in a place chosen by God. I enjoyed my visit very much and learned to see what the so-called necessities of worldly life do to the soul. They strangle it and deny God. I saw when returning to Burlingame how corrupt the world really is.... May God continue to bless you. I hope you will be able to grow and continue to help the Orthodox of these last times by preaching the true Orthodox Word!"

Jan. 31 /Feb. 13 We are visited by Fr. Herman's sister and her husband, the newly-Orthodox Thomas (Harvey) with their daughter. They spend the afternoon and leave at dusk.

Feb. 2/15 The four brothers and one pilgrim spend a peaceful feast of the Meeting. The day before, the feast of the Martyr Tryphon, the garden is sprinkled with holy water, and in the afternoon it begins to snow, giving a white covering for the feast. After services in the morning there is a procession, in the afternoon a tea in the Tsar's Room, and in the evening the Akathist to the Mother of God.

Feb. 3/16 Nina Seco visits for the day, seeking spiritual encouragement. She is given a record book for copying writings of the Holy Fathers, and a first entry is translated for her: Abbess Taisias dream concerning the rending of the Veil of the Temple as the "pain of heart" required in spiritual life. She writes that she benefitted from her visit.

Feb. 4/17 Fathers Herman and Seraphim travel to San Francisco to pick up the bound copies of The Northern Thebaid. They spend three days, obtaining also valuable materials on Western saints from libraries at USF, Stanford University, and the University of California. They visit Mrs. Kontzevitch, who is worried about Fr. Seraphim's health.

Feb. 14/27 Fr. Herman goes to Monterey by plane to visit his mother. On Sunday, Feb. 16/29, Fr. Seraphim joins him, and together they travel to San Francisco, visiting Fr. Spyridon and the two bishops, seeing the completed interior of the magnificent San Francisco Cathedral, picking up half of the paper for the Blessed Paisius book, and finding much rare material in the Univ. of Calif. Library in Berkeley (concerning St. Gregory of Tours and Western Saints). They return on Wednesday, Feb. 19/March 3, to find seven inches of snow on the ground, and the truck is stalled just over half-way up the hill. They walk up through the snow carrying two large icons of Pimen Sofronov, the

Saviour and Smolensk Mother of God, which had been the chief icons on the main iconostasis of the San Francisco cathedral before the new iconostasis was erected. Before them Vladika John and the believing people had prayed for many years. Archbishop Anthony gave these icons and also Sofronov's icon of St. John the Baptist as a blessing from the cathedral to our Brotherhood. While in San Francisco, the fathers went to the sepulchre of Archbishop John to entreat his blessing on their further labors. They also visited Bishop Nektary, who expressed interest in the Western saints, especially St. Friardus, who saved the deacon from a deception so common today, and Fr. Herman promised to have this Life translated for him.

Feb. 23/Mar. 7 On the feast of the Finding of the Head of St. John the Forerunner, Father Herman goes to the still-stranded truck and brings back the large icon of the Saint, and a procession is made after the Sunday service.

Feb. 28/Mar. 12 End of the first week of Lent. The four brothers (with the boy Gleb) spend it peacefully, having no contact with the world until the mail on Thursday. Br. Laurence decides not to leave for Jordanville until Pascha, but already by the second week of Lent cannot control his passions, and smears ink in anger over Br. Glebs face. Br. Laurence has become for the Brotherhood a living and classic example of how not to undertake monastic life, which because of his entirely wrong approach has only emphasized if not increased his slavery to his own passions. But his wrongness only confirms the Brotherhood that the path it is following, despite failings and sinfulness, is right.

Mar. 18/31 Father Seraphim and Br. Gleb go to Sacramento to receive Holy Communion at the Pre-Sanctified Liturgy. Afterwards they visit the Makushinsky's, where Father Seraphim tries to console Alexey, 93 years old, celebrating with him his namesday and birthday (he's now almost totally blind, and falls into despondency); and then Matushka Makrina Volkova. Afterwards, they go to Berkeley to get more books on the Saints of Gaul, and they return late at night, tired but spiritually filled.

Mar. 25/Apr. 7 Annunciation: The four brothers spend a quiet day. In the afternoon Fathers Herman and Seraphim with Br. Gleb visit Mrs. Harvey in Redding and sing the Akathist with her. She is moved and weeps, but young Alexandra seems to be losing contact with the piety of her mother and wants to join a sectarian "non-denominational" club. Will any Orthodoxy be left in the world in the next generation?

Mar. 27/Apr. 9 On Friday evening Nina Seco visits us on the way to San Francisco from Etna, and attends the service of Praises to the Mother of God. She spends the night in the guesthouse and leaves the next morning. She recently visited Seattle and tells of Fr. Neketas' loneliness there, which he would like to alleviate by an organizational tie between English-speaking parishes, has ideas of "debriefing centers" for converts, etc.—all the same kind of "plans" from which our converts suffer, and the same "knowing better" than one's elders. This is the path to a modernized Orthodoxy, far from the right Orthodox spirit. We must stay boldly in our wilderness and work on communicating the right tone and spirit of Orthodoxy.

March 29/Apr. 11 Peter Herrin arrives to visit for the week and labor with us—just in time, again, to help send out The Orthodox Word. The brothers drag his car from a ditch just as a snow storm begins. On this day all the brothers assist in gathering laurel leaves, which are sent to the Greek monasteries and parish on the East Coast for Palm Sunday.

April 1/14 Late at night, a surprise visitor comes: Br. Doritheus, formerly of Jordanville, who is on his way back to his family in Ohio after the failure of his marriage plans in Australia. In his 3 days with us his thoughts are far away, and he decides not to stay with us until Pascha after all.

On this same day the brothers are informed of the death of our spiritual and theological guide, Archbishop Averky of Jordanville, leaving us now truly orphans. Father Herman departs in the evening with Peter to go to the funeral. He flies to New York with Vladikas Anthony and Nektary. An "interregnum" period comes, when it is not certain whether anyone will carry on the "Jordanville ideology." Our Brotherhood now is placed in a much more responsible position. All the more important does it become for us to hand down the true teaching and spirit of Patristic Orthodoxy.

April 2/15 David Carpenter arrives to spend two days, thinking of monasticism after he is baptized this summer. Fr. Seraphim tries to explain a few elementary points to him.

April 3/16 Great Lent comes to an end. On the whole it was a quiet time. In Church we were able to read most of the Ladder of St. John, the whole of Abba Dorotheus and/the Lausiac History, and the account of St. Pachomius and his disciples in the "Paradise." Each brother also had his own reading in his cell—the Unseen Warfare, Institutes of St. Cassian, Rule of St. Pachomius, The Northern Thebaid.

April 4/17 Lazarus Saturday and Palm Sunday: Father Seraphim is alone with Brs. Laurence and Gleb. Br. Laurence begins the new iconostasis and places the two Sofronov icons, which give a whole new feeling to our church. May God grant we can do more work on it this summer.

April 6/19 Br. Laurence leaves to pick up Fr. Herman on Sunday afternoon, and to get the rest of the paper for our Paisius book in San Francisco. He returns on Monday and immediately begins preparations for his departure. Father Herman brings back the monastic Mantia of Archbp. Averky.

April 8/21 Brother Laurence leaves at the end of his 3-year trial as a novice, to go to Jordanville. He never learned to enter into oneness of soul and mind with the community, preferring rather his own "opinions."

April 9/22 Father Seraphim and Br. Gleb go again to Sacramento to receive Holy Communion, later visiting the Makushinskys and Matushka Macrina, and then going to Berkeley for further research on Western Saints.

PASCHA 1976

Apr. 12/25 Fathers Herman and Seraphim are alone with Br. Gleb and spend a quiet Pascha. Thoughts arise: We are abandoned by everyone. But it is obvious that God has given us this opportunity of solitude to do something which is not so easy to do in the world with its conflicting opinions and fashions: perhaps we are here as a first-fruits of the "desert" to which the last Christians will have to go. In any case, we must remain independent and Patristic in our outlook, handing down the true Orthodoxy which the Holy Fathers and our own fathers have given to us.
In the evening of Pascha David Carpenter comes to visit for 2 days on his way back from spending Pascha in San Francisco.

April 14/27 Tuesday of Bright Week. The newly-baptized John (named after St. John of Tobolsk), godson of Michael Riggin, comes to spend a week away from the world. He seems to desire benefit from his stay, and at the end of it expresses his interest in monasticism. He is 22 years old, a former Roman Catholic.

April 15/28 Bright Wednesday. John Hudanish and his wife and two children visit for a

few hours. They wish to be baptized this summer, but do not yet know whether to accept spiritual guidance from Fr. Neketas Palassis or not. They are very pleased with their visit.

In the evening, all four brothers visit Mrs. Harvey in Redding.

April 20/May 3 Father Seraphim takes Br. John to the Greyhound station, being delayed for 3 hours by a broken fan-belt—one of the ordinary temptations of our desert life.

April 21 /May 4 A surprise visit by Abbot Iakov, a Rumanian who has been in America for 10 years and now is retired from his job and looking for a place to settle with his trailer. In the 1940's he was abbot of Grazden monastery in Rumania, which he rebuilt after an earthquake, with 100 monks under him. He is strict in fasting and in keeping the canons—but his kind of Orthodoxy will die out with him. How difficult indeed to find and keep an Orthodoxy that is able to survive and be transmitted in our modern world—but without "adapting" itself to the times!

This whole Pascha-time the fathers are much occupied with thoughts of the future, possible priesthood, the dangerous situation of our Russian Church Abroad. May God show us the way!

April 27/May 10 Father Seraphim leaves for Talent, Oregon, to pick up Orthodoxy and the Religion of the Future, which is being reprinted there cheaply. He stays overnight in Etna, giving a brief talk in the chapel on the subject of humbly keeping alive Orthodoxy in one's heart in the days of apostasy, but not "lifting a finger" to oppose the apostasy, as Bishop Ignatius Brianchaninov has said—i.e., not thinking we can arrest the course of the "Mystery of Iniquity," but concentrating on saving one's own soul. Late at night he had a long talk with Alexey and Susan on the "convert" situation today, the problem of Fr. Panteleimon, etc. Alexey understands well, through suffering, these problems which cannot be "explained" to most converts. As always, this small community left a very good, healthy impression, although Nina Seco still retains much of the over-complicated, big-city mentality. May God preserve them in His grace and prosper their path in simplicity!

The next morning Fr. Seraphim drove into southern Oregon and was very impressed with the beauty and emptiness of the country. On the way back he drove part of the way up Mt. Shasta and ate lunch, singing Paschal hymns in this center on neo-paganism. The thought again came that a priest should come and bless the mountain with holy water.

In the afternoon, Fr. Seraphim meets Thomas Rezke at the Redding Greyhound depot. He

comes from Chicago to spend three weeks, with the possibility of returning as a monk. That same day the Granchukoff brothers, Alex and George, come from Sacramento, as mixed up as ever after being exorcised by the Metropolia priest. Father Herman sings with them the Akathist to St. Panteleimon. Oh, poor American land, now demon-ridden and confused!

May 1/14 At noon Catechumen Alexis Curatelo arrives, having taken the mail truck to Platina. He comes to spend some weeks before going "to be a monk at Jordanville" (having already spent two months in Boston). He is obviously very disturbed and confused, deeply wounded and cold. He undertakes his obediences like a robot, and several times screams because "the demons are beating me." After two days he runs away, leaving his suitcase and few books behind—just when Fr. Seraphim had begun to get a little natural response from him (a smile). God knows if we will be able to help such ones; but if they come to us we must try.

May 6/19 Br. Christopher arrives at midnight in Redding, where Fathers Herman and Seraphim meet him. He is much changed in appearance (shaven and thinner). He stays only for two days, leaving on the feast of St. John the Theologian, when all the brothers climbed Mt. St. Herman to read the Hours and Typica at the Cross. He seems more sober than before, more frightened at the difficulty of leading a true Orthodox life in today's world; he is very aware of the problems before us today, but also very weak. He leaves for Wisconsin and two years of study in a practical government field—may God strengthen him for his struggle—this new Christian child to whom our Brotherhood gave spiritual birth!

May 18/31 Brother Thomas leaves for Chicago. He seems moved on leaving, but does not seem to have acquired much by his stay. He seems to have little conception of monastic life and little interest in it. We did not try to give him too large a dose of inspiration, knowing by experience that a person must freely and eagerly want it before it can do him any good.

May 21|June 3 Ascension. In the afternoon the young Greek seminarian from Utah, Steve Zerno, visits with his younger brother, after visiting his relatives in Vacaville. Father Herman takes him to St. Elias Skete and talks with him.

June 1/14 Day of the Holy Spirit. After a quiet Pentecost Sunday, Frs. Herman and Seraphim with Br. Gleb leave early in the morning for a trip to Mt. Shasta. The morning

services are read in the truck and the Typica are sung on the Mountain, after which several places on the mountain are sprinkled with holy water.

During the weeks preceding this, the fathers have been troubled at the words and actions of the "zealot" faction in our Church, who are trying to promote a stifling uniform "correctness" which is clearly a product of human logic rather than of the Church's living tradition. Our great Russian bishops and theologians are being looked down upon because they are not always "correct" in this party sense, and our very labors here in the wilderness seem now to be called into question: we speak about "zealotry," but this seems to aid the formation of an extremist "party" in the Church; and our ideal of getting away from worldly and party interests and being inspired by the wilderness and its saints does not seem to understood by many; and also we do not fit into the ordinary "Russian" picture of people useful to the "organization," willing to fill the Church and parish "vacancies." We feel spiritually somewhat alone, even though there are those who look to us for guidance. Even this trip to Mt. Shasta—does it make sense in our "up-to-date" missionary activity?

With such thoughts we read the Epistle of the day in the forest, m the midst of snow at 7500 feet with the white peak towering above us: "And be not drunken with wine, but be filled with the Spirit, speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord." And then the Gospel: "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father Who is in heaven. For where two or three are gathered together in My name, there am I in the midst of them" (Matt. 18:20). The fathers were struck by such a message which spoke directly to their hearts and answered their perplexity: "Indeed, it is where two or three are gathered together in oneness of mind and soul that the work of God can be done. Let us not then be weighed down by doubts and party-strife, but continue on the path which Vladika John has blessed, knowing also that there are others who look to us for encouragement and inspiration.

June 6/19 In the morning Barbara McCarthy appears unexpectedly, having come straight from her plane from Ohio. She has come to California for the summer because of us. Our monastery and our publications inspire her—but she has nothing definite in mind, other than her half-hearted obligation to return to Ohio in September to attend nursing school.

In the evening Nina Seco arrives on her way back from San Francisco, where she drove the Youngs to the airport for the trip to the Orthodox holy places of England. She and Barbara seem to have no contact—seemingly a Christian failing of them both, though Nina's worldly outlook seems to have less Orthodox promise than Barbara's desire for the "desert." After celebrating the feast of All Saints together and singing an akathist to the Mother of God in the afternoon, Nina leaves.

Barbara remains in the guest-house and for the next week seems very pleased at her obedience of digging the foundation for a cabin at St. Elias' Skete, attending our services and refectory very unobtrusively, being inspired by the digging and the view of the gorge below. Is this "playing" on our part, or is there foundation for something serious to come from her? God knows. It seems to be our lot to do what is out of the ordinary, for the sake of keeping alive a spark of genuine spiritual struggle and orientation. Those few souls who "catch" what we are after—can we not support and encourage them?

A week before the 10th anniversary of Vladika John's repose, we finish the book of Bishop Savva dedicated to him—another labor of love for which we expect persecution. We have been downcast in these weeks and are especially asking Vladika John's help now: what to do? How to proceed? How to help our feeble missionary movement to stay genuine and not be lost on the path of outward success, to the detriment of true Orthodoxy?

A comment from one of our readers (A. Joseph, a young man in The Netherlands):

"When I read the Holy Fathers, a new world discloses for me, quite different from the one we live in. My heart is longing for that beautiful life. I wish my arms were wings to take me to the desert. Oh, that the Song of all songs: Holy Holy Holy would resound throughout the whole world!" Feb. 2, 1976

June 15/28 Father Seraphim travels alone to San Francisco to take the Vladika John books to the binder's; the Anderson family arrives in the morning of the same day to spend the feast of St. Tikhon of Kaluga with us—Vladimir had just finished printing the service to St. Tikhon in Slavonic. On the day before (Sunday) a forest fire broke out southeast of us, and by Tuesday it comes within 2 miles and endangers our mountain. The Andersons leave in the afternoon, volunteering to return [and] help us evacuate if necessary, and leave Thomas to help us for the few days before July 2. By late afternoon, June 16/29, preparations are begun to remove our most precious books and manuscripts to Redding, to Mrs. Harvey's. Then the fathers with the two boys, Thomas and Gleb, walked over the whole mountain sprinkling holy water and carrying the relics of St. Herman and icons of Archbishop John and the Mother of God "The Unburnt Bush," leaving the latter at Split Rock at the eastern edge of our mountain, facing the fire. The two boys, in the excitement of the moment, are heard to say: "I want to stay here and burn with you!" David Carpenter, who has been with us on a 3-week trial since June 1/14, seems rather to wish he had not come.

At the height of the danger, after prayers on the mountain, Fr. Herman turned toward all in church and suggested we make a vow to build the next day a shrine for all our relics, including the 20 new ones just sent us by Fr. George Lewis. The shrine is mostly completed in the next two days.

Everyone prayed fervently on the mountain-top, with a feeling of great danger in the air; and thanks to the prayers of our patrons, a wind sprang up from the west even before we began praying, and soon the wall of smoke to the east was blown away and the danger greatly lessened. In 2 or 3 days more the fire had burned out.

We accepted this experience "mystically": there is a "fire" in the Church, great danger, and it is coming close to our Brotherhood. We had felt tense for weeks before the coming celebration of the tenth anniversary of Vladika Johns repose, and had even asked a number of people to pray especially for us in these days. In the midst of the danger we felt a firm resolve to continue our labors no matter what, and all the more did we beg Vladika John to help us in what we feel are crucial days for us, to show us how to continue.

June 19/July 2 On the eve of Vladika Johns day the two fathers, the two boys, and David Carpenter go to San Francisco leaving Barbara McCarthy alone to take care of the Skete —again, an example of how things turn out for us out of the ordinary. The Liturgy is splendid as usual, with both bishops, 3 priests, and a deacon. Earnest prayer is offered at Vladika's tomb, and long talks are had with both bishops afterwards. Archbishop Anthony was very well disposed, giving for our church the material from the old iconostasis in the Cathedral and being encouraged to see that we are against "zeal not according to knowledge" which seems to be troubling him also; Father Mitrophan, who gave us the newly-printed portraits of Archbp. John with English text on the back, encouraged us to continue spreading the veneration of Archbp. John no matter what (his enthusiasm for this sees to be the most lively thing that is happening in the Russian-language part of our Church today); and Vladika Nek- tary, after telling us that we alone are doing anything at all in today's stifling church atmosphere and alone are really free, counselled us only to place the spiritual side of things always first.

We returned late at night from this feast day rather encouraged—but still without the clear answers as to our future activity that we had hoped for. The answer seems to be that there is no answer, no formula, and we must simply place all our trust in God and continue in the same spirit.

But the "fire," the danger, continues to rage in our Church, and we remain uneasy for the fixture. News of the "rebaptism" controversy in England is upsetting many people, and one wonders, especially after the death of Archbp. Averky: who will set the tone of true zealotry for the future? We feel the need to express the ideal of sober and prudent zeal

which our Church stands for, but it is already obvious that this will cause trouble with the "Boston" faction. Alexey Young writes to us from England (June 27): "You should know that they (many people in our Church in England) really are waiting on you to show the way in these difficult matters, and so any advice, encouragement, and direction you might send would be most gratefully received. They really do all feel most terribly alone here, and fear for the future." And again, at a reception at Andrew Bonds: "The Brotherhood of St. Herman and The Orthodox Word were warmly mentioned and are highly thought of here, by all. You have a very great and grave responsibility even here, 6000 miles away, for many (including Fr. Yves and Fr. Mark Wakingham) look to you for precisely the right tone and attitude."

June 22/July 5 Two surprise pilgrims arrive and spend a few hours in late afternoon: Robert (Vladimir) Stein, who had earlier written us, and a Fr. Alexander of some "non-canonical" (the same as Joseph Feldhausen's), both inquiring about entering the Synod. Father Seraphim tries to tell them a little of the difficulties of being truly Orthodox in our times.

June 24/July 7 Father Thomas: Roman Catholic abbot of the Trappist monastery at Vina, visits with 2 nuns, giving us 3 boxes of their fruit, which we accepted as a gift from St. John the Forerunner.

June 28/July 11 Sts. Sergius and Herman. The brothers celebrate this major feast day with the traditional "pea pie" of Metropolitan Gabriel. As almost always on this day, unexpected guests arrive—the Zavarins, on business near Redding, without realizing that it was such a major feast for us, or even that it was the end of the Sts. Peter and Paul Fast. Fr. Herman addresses a word to the children at trapeza, and an akathist is sung in church. The day before, the reliquary which we made by vow during the forest fire is finished (except for the places for the relics themselves), shellacked, and placed in church.

July 4/17 The Royal Martyrs. Brief services for the dead are sung on the eve and day. Later we hear that in the Los Angeles Cathedral on his eve a long vigil was held (8 p.m. to 4 a.m.) ending in the Liturgy and with reading of akathist to the Tsar—an inspiration for us. On this day we are paid a surprise visit by Dan Bailey, our "charismatic" visitor of two years before, who quickly noticed that he is a character in our Orthodoxy and the Religion of the Future. After visiting us before, he abandoned "charismatic" phenomena and now lives quietly in Los Angeles practicing Zen meditation. Fr. Seraphim has a long talk with him and finds him typical of today's humanity—far from Orthodoxy, which no longer seems even credible to most people. He spends two days with us and leaves on

Monday, July 6/19.

July 6/19 We are paid a brief visit by two friends of Fr. Herman's from New York State—Alla Ratuchu[?] and her sister, Gregory Petrochko's mother, who have been in San Francisco to visit Vladika Johns Sepulchre and to be present at services for the Tsar.

July 10/23 Konevits Mother of God: our icon is placed again in the forest in the cemetery.

July 11/24 Michael Riggin and his friend Jeff Johnstone visit us for the weekend. Michael is preparing to go to Jordanville as a seminarian at the age of 32. After years in the Metropolia and its mentality, he has become zealous for the Synod, by the fathers found him rather full of himself and not too aware of the more sensitive problems in our Church today. On Sunday Fr. Seraphim has a long talk with Jeff, of a Protestant background, who over several years (he is now 27) has been having strange experiences—seeing strange figures and powers—especially in connection with the efforts of one cult to "capture" him lately. No one is able to explain his experiences to him, and reading St. Simeon the New Theologian, he wonders whether his experiences might be close to the Saints—a vision of "living water" in particular. Fr. Seraphim explains that the experiences are from the devil, are nothing unusual in our time, and that his answer is to become Orthodox—after which his psychic sensitivity will probably decrease and spiritual life can begin. Truly what demon-ridden times ours are! Both pilgrims seem to benefit from their stay, and we hear later that their truck broke down on the way back and they had to hitchhike home—doubtless the envy of the demons. A lecture is given by Fr. Seraphim Sunday afternoon on the theology of Archbishop John.

July 13/26 Barbara McCarthy returns after 10 days in Etna, as determined as ever to "go to the wilderness." The fathers continue their path of moderating her enthusiasm.

July 18/31 Surprise pilgrims arrive—Maria Kraft and her two sons, whose bus broke down on the way to Portland to attend church at Fr. George Macris'. They are typical of the "orphans" who come to visit us, whether intentionally or not. On this day the floor and walls of the narthex are completed and our church begins to look more beautiful.

July 19/Aug. 1 St. Seraphim. A procession to Lindesfarne, where earth from Lindesfarne and an icon of St. Martin of Tours (brought from England by Alexey Young) are given to Fr. Seraphim. Later, an akathist is begun at St. Elias' Skete, but rain causes it to be

finished in church. Thunder and lightning accompany the showers on the eve of St. Elias Day.

July 20/Aug. 2 Prophet Elias. Procession to St. Elias Skete, where all pray for rain to end the fire peril and the water shortage. The morning is sunny. Fr. Seraphim pushes Maria's bus to Cottonwood, where a Volkswagen repairer fixes the bus for free. He then picks up the generator (which was in repairs for five days) and also some more floorboards for the church. He returns to hear that there had been a thunderstorm with hail, and the surrounding mountains are white, evidently with hail. For the next four days it rains every day (nearly two inches), and it is clear that St. Elias has answered our prayers, although in a way similar to that in which Vlad. John answered our prayers about the forest fire—it began to rain before our prayers, so as not to give us the idea that we are causing it. But still, it is God and His saints who are acting, and we rejoice.

July 23)'Aug. 5 "Joy of All Who Sorrow." A procession is made to commemorate the feast, and the story of the Icon is read at trapeza.

July 27/Aug. 9 Sixth anniversary of the canonization of St. Herman. The feast is celebrated with "Lima-bean pie" in place of "pea pie." In the evening a memorial service is sung for Metropolitan Anthony Khrapovitsky, the 40th anniversary of whose repose is celebrated the next day. Fr. Seraphim gives a short talk, comparing him with Blessed Augustine.

Aug. 6/19 Transfiguration. After 12 days of rain in August, the skies finally clear late in the afternoon of the eve of the feast. Both fathers have bad colds, and for the first time the evening services are not held on the mountain; but a procession, around the church at "Joyful Light" is held in order to behold the stars, and Fr. Seraphim gives a brief talk outside on the topic of transfiguration. On the feast itself, the Ninth Hour is read on the mountain top by Fr. Seraphim and Br. Gleb, who see snow on the high mountains to the south—sign of an early winter. David Carpenter spends the feast with us on his way to the Russian River for his baptism on Aug. 8/21.

Aug. 10/23 In the evening, Deacon Andrew Papkov and Matushka Natalia arrive, bringing news that Archbp. Anthony and Bp. Nektary will arrive the following morning. Archbp. Anthony serves Liturgy, at which pilgrims David and Barbara also receive Holy Communion, leaving in the afternoon for Etna. Bp. Nektary leaves in the morning for Seattle (stopping in Woodburn for the baptism of John Hudanish and his family), while Archbp. Anthony for the first time spends the night with us. In the afternoon Deacon

Andrew takes Vladika for a drive to Pattymocus Lookout, where traces of our recent forest fire can be seen, and then for three hours he discusses questions of "rebaptism" and the like with the two fathers. He finds himself in complete accord with them, and thanks them for printing the "controversial" preface to Metr. Philaret's "Thyateira Confession." He is obviously well- pleased with his visit and in the twilight before Compline is seen strolling and singing to himself in the monastery courtyard. After Nocturn the next morning (at which he serves), Vladika leaves.

Aug. 15/28 Dormition of the Theotokos. The two fathers with Br. Gleb spend the feast alone, celebrating the seventh anniversary of their move to the wilderness. The devil has attacked strongly in these days after the Divine Liturgy was celebrated, and once more the thought occurs to the fathers: of what use are these labors in the wilderness? Is anyone really benefitted by them, so as to justify the labor necessary to continue them, as well as the being "out of fashion" and out of harmony with "public opinion" which accompanies them? They resolve to go ahead with trust in God, following Vladika John's advice that if what we do is not pleasing to God, it will meet insuperable obstacles. The threat of a fierce winter ahead makes this perhaps a crucial year for our wilderness ideal.

Just two days before the feast, our Vladika John 10th anniversary issue of The Orthodox Word is finally mailed out. Will it bring fruit?

Aug. 17/30 Phanourios and Parasceve Ingram come for a visit with their two children, bringing Barbara McCarthy back with them. They plan to leave Etna soon and seemingly wish a life closer to worldly civilization.

Aug. 29/Sept. 11 The cloths on our altar-table ignite, but fortunately are extinguished before spreading. A warning from St. John to keep his day holy—also the jealousy of the demons at the Liturgies performed there.

Sept. 1/14 Fr. Sergius arrives from San Diego, bringing Father Vassily, the priest there, and Laurence Riverall. The next morning Father Vassily serves Liturgy, after spending the night in our guesthouse. He is impressed by our "hesychia," being a disciple of Archbp. Anthony of Los Angeles, who has expressed to him his approval of our labors. This is the second time the Divine Liturgy has been served on the feast of St. Mamas, the first being when Vladika Anthony served in 1970 and designated the day of our tonsure. All three brothers received Holy Communion.

Sept. 6/19 Before dawn on Sunday Vlad. Nektary arrives unexpectedly in order to serve Divine Liturgy. He is accompanied by driver George Williams and catechumen Gregory Smith from Seattle. Vladika had been in Etna the day before and given Holy Communion to all there. For the Liturgy Valentina Harvey and her daughter arrived from Redding, as also (unexpectedly) did a young Roman Catholic from Anderson, Alan Detournay, who had first heard of us from a check of ours that passed through his hands where he works, and then had bought some of our books at a bookstore in Redding. Barbara McCarthy also came for the Liturgy, and all the brothers received Holy Communion. Vladika spent the whole day, leaving only at sunset, speaking to the fathers about Optina, about the "rebaptism" question, and other topics. On leaving he blessed Barbara McCarthy, saying, "Place all your hope in God and it will be light."

Sept. 7/20 During the night Constantine Rusyn, our laborer of two years before, came on his motorcycle. He has been wandering over the western states since we last saw him. He helped put a beginning to our new "barn," but then left suddenly in the afternoon.

Sept. 8/21 In the middle of the night Alexander Penuste arrives by taxi, out of money and still owing $14 for taxi fare from Red Bluff. He has run away from his problems in San Francisco. He spends a week with us and seems to find some rest, but in general his state is deteriorating as he gets older, and he already seems entirely "burned out." He helps us with finishing the new Orthodox Word.

Sept. 10/23 The Life of Elder Theodosius of Optina, the third in our Russian series of books being printed in Taiwan, arrives, and the same day the new OW, No. 68 is put out.

Sept. 11/24 Early in the morning Father Seraphim and Brother Gleb leave for San Francisco. The trip is to get paper for the Calendar (which is successfully done) and (at first) in order to take Br. Gleb home after his year with us. But at Br. Gleb's tearful entreaty he is allowed to stay longer with us ("if you behave perfectly on the trip"), and it seems that there is some hope after all that his bored and ungrateful behavior will improve, especially if he continues to be enthusiastic at transcribing tapes of Lives of Saints. In the evening, on the way back after a successful trip, they visit the Andersons and look into a linotype which is for sale there. Vladimir and Sylvia, without "style," have understood the "heart" of Orthodoxy, and even understand perfecdy the phenomenon of "soullessness" in our contemporary world. On the way home the next day the truck has a blowout, and everything has to be unloaded in order to fix it; then a whole afternoon is spent in Williams looking for a new rim and tire. Thus the devil pays us his ugly compliments for our struggles to please God and spread the word of Orthodoxy.

Sept. 14/27 This week Fr. Seraphim spends mostly finishing the new “Padam” cell in our western territory. Then for three weeks the main obedience for cell brothers is gathering and sawing firewood. Many trips are made on the logging road to the west of the monastic property, where there are large piles of oak trees.

Sept. 25/Oct. 8 Maria Kraft arrives with her children to spend a long weekend. On Saturday is John’s name day. He already seems far advanced in the ways of following his own will. Stephan is the most “normal” of the boys,—both the most “adjusted” to the world and the most open to obedience and putting his heart into labors. On Friday and Saturday all three boys help Fr. Seraphim complete the “barn.” Then on Monday they make a trip for firewood. By “chance” the spare tire rolls out of the truck and goes off the road into a densely wooded ravine. Stephan and John look for it, and in the process find the old cabin for which the fathers had searched in vain for nine years. The tire is found, and Fr. Seraphim with the boys also find the old mine with water in it. Father Herman had been thinking in recent weeks of the desirability of buying this piece of land, and this all seems to have a “mystical” significance. The site of the cabin and mine is a very good, in a dense fir forest, and seemingly unvisited by anyone since the fathers had seen it nine years before. In the weeks that follow, the fathers and the “desert-dweller” explore this land, finding springs and abandoned mines, and pray for a sign from God (and the money) to buy the land.

Sept. 27/Oct. 10 Sunday Valentina Harvey visits with her son Philip and his wife, and her nephew Edwin and his fianc;e. Philip has preserved well his Orthodox faith, and Edwin (but especially his fianc;e) has now become interested in religion and is exploring Orthodoxy and other religions. Father Seraphim talks to the two of them and answers their few questions about Orthodoxy, and Father Herman gives a talk in church. All sing the akathist to the Mother of God. Alan Detournay makes his second visit on this day also, and late in the day Constantine Rusyn returns, hungry, and describes his fall back into drugs and drunkenness.

Oct. 4/17 Alan Detournay visits again, attending our Sunday service, and then taking a long walk with Father Seraphim. He seems very sincere and accepts Orthodoxy simply and without question. He looks forward to preparing himself for baptism.

Oct. 11/24 Sunday. Commemoration of Elder Lev of Optina. There are pancakes in the morning and in the evening the Ninth Hour is read in “Optina,” after which tea is served,

and Fr. Seraphim relates the story of the demonized boy from the new Starets Theodosius book.

Oct. 13/26 Bishop Nektary visits us and serves the Divine Liturgy, at which all receive Holy Communion. He spends the greater part of the afternoon with the fathers in the Tsars Room, where he informs them that the Sobor of Bishops had commissioned him to ask them both to accept the priesthood. In principle the fathers agree to this, with the understanding that they will be allowed to continue their labors in the wilderness. Bp. Nektary had come two days after the anniversary of his own tonsure (Elder Lev), not knowing that it was the eve of the sixth anniversary of the fathers' tonsure also. On leaving, he speaks enigmatic words about the restoration of Optina Monastery in Russia through our labors here; what he meant to say by this we do not know.

Oct. 14/27 The sixth anniversary of the tonsure of Fathers Herman and Seraphim. In the afternoon Father Seraphim leaves with Gleb for Oregon to pick up the second printing of the "Chronicle" of Archbishop John, visiting Etna on the way, where Father Seraphim gives a talk in the evening, translating the Epistle of the Sobor of Bishops to the Russian land.

Oct. 17/30 Olga Bain visits with her younger sister Masya—the first Russian girl Father Herman has met who is seriously interested in monasticism! Hope begins to flicker that there is a "new generation" of young Russians in whom the Faith will again burn brightly, as opposed to most young Russians who, being brought up close to the Church, have become accustomed to it and take it for granted. Father Seraphim tries to comfort Olga in her very severe trials in life.

Oct. 18/31 Milton Grafath, a middle-aged gentleman from the south, visits us briefly. He relates that he was originally an Anglican minister in the South, then was converted and ordained priest and bishop by a "non-canonical" Orthodox group in New York. He is far from Orthodoxy, and Father Seraphim advises him first of all to find true Orthodoxy and begin to save his soul.

In the evening, Phanourios Ingram and his wife visit on the way to San Jose, where they will be living, having contact there with Susan Murray.

Oct. 19/Nov. 1 Father Herman and Br. David go to Burlingame to pick up a desk and a sofa for the Tsars Room from Fr. Herman's sister. Fr. Seraphim and Br. Gleb celebrate the

feast of St. John of Kronstadt alone. Work on the 1977Calendar begins.

Oct. 21 /Nov. 3 The fourth anniversary of Margaret Anderson's death. The brothers pray ar her grave.

Oct. 23/Nov. 5 Eve of the repose of Elder Zossimas Verkhovskoy. The fathers have a procession in the moonlight to "Zossimas Rood" at the western end of the monastery property; they pray for his repose, and for buying the piece of land to the West, if this is pleasing to God.

Oct. 24/Nov. 6 Demetrius Saturday. The Andersons come to commemorate the anniversary of Margaret's death, and then on Sunday to celebrate the deferred feast of the Icon "Joy of All Who Sorrow." Father Seraphim gives a talk on Sunday in the Tsar's Room on the Western Saints using a letter received from Daniel Olson about his pilgrimage to Condat and other sites associated with Sts. Romanus and Lepucinus.

On Sunday evening Eugene Krassovsky visits on his way to Oregon, where he will be living. In him there is also hope for a more profound and fervent Orthodoxy than most of the young Russians display.

Oct. 31/Nov. 13 Our Elder, Fr. Spyridon, namesday. The book Boropoznanie by Fr. Nicholas Deputa- tov arrives from Taiwan, and copies are immediately sent to him by airmail.

Approaching the Nativity Lent, the uncertainties and forebodings of the spring and summer seem to be gradually dissipating for the Brotherhood, but a feeling of unsettledness remains. Very important for us have been letters of recent months indicating that our labors are not entirely in vain, that despite "crazy converts" and a very discouraging air of "officialness" in many church circles, our "message" is still getting through to some people.

On St. Peter and Paul's day we received the following message from Fr. Vladimir in Jordanville: (long note in Russian follows)

In mid-October we received from Michael Moskva (Sayville, N.Y.) this note:

"Thank you again for your strong and straightforward publication The Orthodox Word. May our Lord bless you and those who faithfully preach anci uphold the "Word of Truth"

in these thickening days of apostasy.... The work is great but the harvest is few; nevertheless the few are very important and it is to this aim that you have committed yourselves. We in the Russian Church Abroad are grateful for this English publication and may God bless your work from day to day."

On Lazarus Saturday Alexey Young of Etna wrote us the following:

"You do indeed have a great burden of responsibility resting on your shoulders, and, with God s help, you must not let anyone down!! The Brotherhood is, for us, an electric generator, with circuits and lines going out in many directions, providing light to many who dwell in darkness. Some have "tapped" into that "line" along the way, perhaps without yet realizing what the source of that light is, and so many depend ultimately on you for illumination in the hard days to come. May God help you!"

Nov. 12/25 Br. David reaches the end of his one-month trial period, during which he has begun to soften and learn spiritually. But as so often happens, the devil then tries to seduce him be means of "logic"—it suddenly seems to David that what he has been learning about "responsibility" should be applied in the world—paying debts, helping his family, etc. Fr. Seraphim immediately points out to him the wiles of the devil, but David is literally besieged by those thoughts, clearly the devils way to get him out of the monastery. Since he does not have to leave for home for several days, he is sent to San Francisco with our green truck to pick up the remaining parts of the Cathedral iconostasis —a further part of his education in "responsibility."

Barbara McCarthy comes to spend these days before St. Hermans feast with us. Today also Basil Georgeson comes to visit for the weekend. He was born Orthodox (Greek) in Stockton, later became a "Christian Yoga" monk, until his swami purged his sect of Christian influences and told him he would have to leave, as Orthodox Christians and Jews alone could not renounce their religion. He went back to his place of origin to begin anew, and now for several months has been attending the Greek church in Stockton, being interested in monastic life. He leaves on Sunday, seemingly satisfied with his stay and with the idea of coming later to spend a longer time, as part of a pilgrimage to a number of Orthodox monasteries. His view of Orthodoxy is as yet rather outward.

On the same day John Hudanish comes with one son to spend two days. He shares with the Fathers his dreams regarding the Old Believers and a church community in the country. On Saturday morning he has a long talk with Fr. Seraphim on some of the problems with our "Greeks," which he has already felt. May God give him strength to grow insobriety without losing his idealism!

Nov. 14/27 Saturday. Unexpected guests arrive: Maria Mansur, a young woman (28) of Russian background who has been for several years with "Gospel Outreach," (a Protestant organization) in Eureka, but now has decided she must abandon it to serve Orthodoxy. She with her friend Salomonia Minkin, a recent convert from Judaism (baptized by Fr. Ioannikios in Jordanville), plan to go to Novo Diveyevo and begin some activity under Vladika Andrew. Fr. Seraphim walks to St. Elias' Skete with them and has a talk with them, and is very impressed with their fervor and desire to serve God in Orthodoxy with all their heart and soul. They were attracted to a Protestant organization because they found no outlet for their fervor in "normal" Orthodoxy (as it is understood nowadays). Is this an indication of a new "Sergei Kourdakov" generation of Russians, with freshness and fervor? How to direct them in a fruitful path? And why should fervent young women now be coming to us, when the young men do not seem interested? May God grant us knowledge and wisdom to help them! Barbara McCarthy also talks to the two women, staying up most of the night with them in the guesthouse.

Nov. 15/28 Feast of the Repose of St. Herman. The left kliros is comprised of women, who sing beautifully—the first time in the history of our skete. All are inspired by the celebration and eat the "traditional" foods at trapeza—pea pie and salmon. [Towards noon David Carpenter returns from his trip in a large rented truck with the rest of the iconostasis from the San Francisco cathedral. With him are George Williams, Gregory Smith, and Paul Wolp, a young convert, seemingly very "normal," who offers help with offset typesetting. Father Herman gives a talk to all the pilgrims in the "library" excavation (A mistake here: David's trip to S. F. and return occurred the weekend before this, and the iconostasis was delivered on Nov. 8/21. Then David left for a week with his family, leaving his truck with us and promising to return in a week and see to bringing our green truck back—he says it needs a new engine.)

Nov. 17/30 Barbara McCarthy remains after the feast, and on Tuesday goes in David's truck to Redding to do some errands for us. On the way there a wheel comes off the truck. She begins walking to town, and before reaching it meets David Carpenter, returning from Etna in Alexey Young's jeep, which he is loaning us for the winter. He is returning to tell us that he has decided against monasticism and is taking a $500 veterans payment in order to finish his electrical school. He apparently planned merely to pick up his truck and leave the green truck for us to take care of—but Barbara gives him a lecture in such strong language that he is stunned, and at least agrees to get our green truck back for us. For three days he and Barbara go back and forth to town trying to fix the wheel on the truck. In the meantime, Constantine Rusyn returns (on foot with backpack), thinking to spend a little time with us recovering from his problems. Being a mechanic, he agrees to stay and install a new engine in our green truck. On Friday Nov. 20/Dec. 3, he goes to Redding with Fr. Seraphim and David to fix the wheel on David's truck (which David has made

worse by putting on a new part backwards). They are unsuccessful, and on the way back the jeep also ceases to run near the town of Ono. The Protestant minister from Wildwood who visited our monastery some months before stops with school bus and offers to help, but when it is seen that the jeep will not start, Fr. Seraphim puts his two helpers on the schoolbus, which is going through Platina, and stays with the jeep waiting for AAA. to tow it away, thinking to hitchhike back himself. But he goes to Redding with the towed jeep, only to find that it cannot be repaired until Monday, if then. Thus, totally stranded and with evening coming on, he phones Mrs. Harvey, and she, after giving him dinner, brings him back to the monastery (with Alan) in time for the end of Vespers of the Feast of the Entrance of the Theotokos. On Sunday she returns to pick up David, who is to pick up his repaired truck on Monday and tow the jeep back. The repair shop does not allow him to take the jeep (not being the one who brought it in), but he returns with a tow bar for a trip the next day to San Francisco.

Nov. 21/Dec. 4 The Feast of the Entrance of the Theotokos is spent quietly, with just David and Barbara in addition to the brothers. The Brotherhood now has no functioning vehicle, but is calm and trusts in God to show the way to serve Him.

Nov. 23/Dec. 6 St. Catherine the Great Martyr. Early in the morning Fr. Seraphim and David leave in David's truck for San Francisco with all the copies of Vladika John's "Chronicle" to be delivered to the bindery. They are very concerned, especially since one tire is very bald, but the trip to S. F. is without incident. After a brief trip to the Berkeley Library, they return by way of Vacaville, where they pick up the green truck and begin towing it—noticing the strange coincidence that the garage where the truck has been stored is on Catherine St., and today is the feast of St. Catherine! David's truck wobbles very much under the load of towing, and David's afraid to drive. Fr. Seraphim drives and notices that it is very difficult and nerve-wracking and the trip will last well into the night. Then, on the two-lane road only 30 miles or so from Vacaville, he loses control of the truck, it swerves over into the oncoming lane of traffic (thanks to God, the lane at that moment was empty), then swings entirely around and crashes into the bank at the side of the road. The green truck overturns and gasoline is pouring from it, while David's truck is sitting on top of it on the rear wheels, still attached with the tow bar. Neither Fr. Seraphim nor David was scratched or even in the slightest shaken by the incident, and Fr. Seraphim tells him: "You have just witnessed a miracle!" The feeling is very strong that the devil is trying very hard to destroy us—and God is preserving us by His grace in a most evident manner. We must be preparing for something important ahead!

The police are called and do not even give a ticket, because no one else was involved in the accident, and there were no injuries and no insurance problem. The green truck is towed to Winters, 25 miles away, and Fr. Seraphim and David return safely late at night in

the dented blue truck.

Nov. 24/Dec. 7 Fr. Seraphim, with Bros. David and Constantine, go to Redding to pick up the jeep and buy a new truck. More mechanical difficulties (both batteries go dead), but they do find a suitable truck in Anderson for $850, arrange to pick it up the next day, and return in the evening with both vehicles.

Nov. 25/Dec. 8 Fr. Seraphim and Br. Constantine pick up the new white truck—but the owner has failed to fix the pulley holding the fanbelt, which later causes us much new trouble.

In the following weeks there are new difficulties, especially with one part on the linotype, which is repaired only with great and complex difficulties. Br. David returns home, but Br. Constantine stays for a while, fighting the temptations of drinking and smoking. Several times he goes to Platina at night to drink. And then he begins to be deeply and bitterly hostile against Fr. Herman (a part of his rebellion against "authority"). Finally it becomes too much for him, and one night he breaks Fr. Herman's staff into pieces and walks along our road shouting obscenities. One weekend we have guests and he leaves his cell to sleep outdoors near the "first bend" of our road, where the guests see him when taking a walk. Finally he told that his behavior will have to change if he wishes to stay with us, and he is offered a ride to Redding. He tells Fr. Seraphim of his deep hostility and suspicions—that we wish his money, etc. The day after his night-shouting, he is frustrated at work in our "barn," and he rushes out shouting "When is the next bus to Redding?" Fr. Seraphim immediately takes him to the bus in Redding, giving him money and food for his trip to San Francisco. He apparently cannot live for anything but pleasing himself, with him there departs as it were a last demonic temptation before the outpouring of grace which is unexpectedly to begin in a few days.

The whole 3 months (Sept. to Dec.) there has been a drought in California which has become critical—and it is somehow bound up with the trials we have been experiencing!

Dec. 11/24 Maria Kraft and her 2 children arrive for the weekend, after their car breaks down 3 miles from the monastery. In the evening Mary Mansur and Solomonia Minkin come with their friend Michael, a recent convert to Protestantism, who hears his first word about Orthodoxy in these days. Barbara McCarthy also arrives—and then, totally unexpectedly, at dusk, just before services are to begin, Archbp. Anthony arrives with his deacon Andrew. He talks with the fathers and they agree to accept ordination—Father Herman first, the following day.

Dec. 12/25 At the solemn Divine Liturgy for the monastery's feast day (with blessing of water before) Vlad. Anthony ordains Father Herman deacon. There is a triumphant procession after Liturgy, around the church. And then a joyful trapeza, with traditional St. Herman foods. Alexey Young and his family join the other pilgrims in the morning. The general rejoicing is marred by Maria Kraft, whom the devil picked to attack out of his envy at the spiritual benefit of the feast. She refuses to attend the Liturgy with John and Stephan, alleging that Archbishop Anthony is a "Catholic" for allowing Western-style icons, etc., and that now our Brotherhood will likewise be drawn into "compromises," and that only the "Greeks" remain pure and unaffected (despite the fact that the Greek parishes in Seattle and Portland commemorate the same Archbp. Anthony!). Her attitude is obviously "crazy," but it is a sign of the unhealthy direction in which Father Panteleimon has been directing those who follow him—probably a bad sign for the future; but God also is obviously sending us His grace to battle this and other temptations ahead. Maria is barely persuaded to leave without raking Gleb with her—after Stephan is once again "lost" and causes a delay of several hours in order to find him, depriving Father Seraphim and several others of much of the church services on Sunday morning. Michael finally takes them to the bus in Redding.

Dec. 14/27 Father Herman calls Vladika Nektary in Seattle, but is very unwilling to go to Seattle for ordination; there are last-minute doubts about what is the will of God. But Vladika Nektary agrees to come to the monastery on Thursday, and Fr. Alexis Poluektov likewise agrees to come.

Dec. 17/30 Prophet Daniel. On the eve of this day it begins to snow (our first precipitation since September), and there are doubts that the ordination can even take place. But only a few inches fall overnight, and Fr. Seraphim is able to bring up Bp. Nektary in our truck. Fr. Alexis comes (with Elias), as do Alexey Young, Barbara Murray, Vladimir Anderson with their families, Barbara McCarthy. Vladimir Anderson and George Williams are tonsured Readers at the Hours. There are 22 people for trapeza, and much spiritual joy. It is decided that Fr. Seraphim will be ordained deacon on Sunday by Vladika Nektary at the S.F. Cathedral.

Dec. 18/31 Fr. Herman serves his first Liturgy, literally in fear and trembling. Late on the eve, Eugene Krassovsky arrives with his friend Marina Ilym, a 19-year old Russian girl, perhaps of a similar spirit to Maria and Solomonia. What is the meaning for us of all these women pilgrims?—perhaps a sign of a new Russian generation of zealots?

Chronicle 1977:

Dec. 19/Jan. 1 Father Seraphim leaves in the afternoon for San Francisco, just as it begins to snow, leaving three pilgrims to sing in the choir on Sunday and to receive Holy Communion. This weekend there is 18 inches of snow, and constant rain in San Francisco —-somehow bound up with the grace of ordination, and with all that has been happening to us.

Dec. 20/Jan. 2 Sunday—St. John of Kronstadt. Father Seraphim arrives a little late at the S. F. Cathedral Saturday night, and stands on the kliros for the whole service, helping with the reading and singing (Archbp. Anthony was also on the kliros, as only Bp. Nektary served). Two Protodeacons serve, and the services are extremely rich and pompous, especially in the magnificent cathedral with its beautiful frescoes. The effect is overwhelming—but Fr. Seraphim feels himself a stranger to it, rather like a sacrificial lamb being offered. After the service he went for confession to Fr. Spyridon in Palo Alto, who also took from him the oath of loyalty and obedience to the Synod of Bishops. Fearing that the "obedience" might be too difficult for Fr. Seraphim (if he should simply be commanded somewhere against his will), he told him that he would defend him and say that the oath was taken somehow with reservations, if need be. But the oath did not bother Fr. Seraphim, who enters the Church clergy with no idea of simply "soul-less obedience."

After very little sleep, Fr. Seraphim arrives at the Cathedral just before the Liturgy, asking Vlad. Johns blessing at the Sepulchre first. The clergy are cool but not hostile to him; Fr. Nicholas Dombrovsky tells him: "Now you will be like us," and the Protodeacons, especially Fr. Vitaly, are very helpful to him. Vladika Nektary trembled during the ordination but not as he had on ordaining Fr. Herman. The Cathedral was filled, with the ex-Soviet ballet star Makarova present with her Arab husband. After the Liturgy, Vlad. Nektary gave a brief sermon to Fr. Seraphim on the Ambo, giving him a prayer-rope and blessing him to continue his doubly-churchly life (cyzyro-oyepkobrehhas thuzsia) in the wilderness. After consuming the Holy Gifts, Fr. Seraphim accompanied Vlad. Nektary to the Sepulchre of Archbp. John, where together they served a pannikhida with a few people, including the Andersons and Marina and Alexander Logunov present.

In the evening Fr. Seraphim served his first service as a deacon—the Polyeleos for St. Peter of Moscow.

Dec. 21/Jan. 3 Fr. Seraphim served at Liturgy with Fr. Nicholas, rather unsure of himself, but without incident. Afterwards he visited Vlad. Anthony, and then again Vlad. Nektary. On Sunday he spent the whole afternoon with Vlad. Nektary, eating lunch with him and

visiting his sick Vera and Constantine. Vladika promised to give him relics of St. Gregory the Theologian. On Monday he took Vladika to the bank and then prepared to leave town, after picking up a set of white vestments from Fr. Philaret Astrabansky. On the way out of town he picked up John and Stefan Kraft, then visited Mrs. Kontzevitch briefly in Berkeley, and after a brief trip to the library, set off.

Already in San Francisco, Fr. Seraphim noticed that the motor sounded strangely, and the whole trip back was extremely difficult and tense, with something obviously wrong with the truck. At night, somewhere near Williams, he was stopped by the Highway Patrol, after numerous complaints of truckers (who flashed their lights at him) that his car was weaving like a drunkard. Fr. Seraphim was tested briefly for drunkenness and then warned to drive more carefully—the devil's revenge for the grace poured out in these days. To receive the Holy Spirit and then be accused of drunkenness! But God is with us, and Fr. Seraphim arrived safely with the boys at the bottom of Mt. St. Herman after midnight—to find 18 inches of snow on the road. They slept most of the night in the cold truck and then set out with chains after sunrise. The truck made it more than halfway up the hill, and they walked the last half through the snow, tired but happy. At the monastery, Matins had just ended and there was to be no Liturgy because there was no prosphora, but since Fr. Seraphim had brought some from S. F., Fr. Herman served after all.

Dec. 24/Jan. 6 Eve of the Nativity. A busy day is spent cleaning. An unsuccessful attempt is made to get the truck out of the snow and go for mail. Fr. Seraphim and the boys walk up the road and cut down a Christmas tree and greens. The Vespers and Liturgy begin only near dark. Before the end of Liturgy, Mary Mansur and he friend Nancy (non-Orthodox) arrive. There is an evening fast meal, beginning with the blessed kutiya, and then the Vigil of the Feast.

Dec. 25/Jan. 7 Nativity of Christ. Divine Liturgy. Two pilgrims and 3 boys receive Holy Communion; then there is the feast-day meal. In the late afternoon there is tea in the Tsar's room, and an abundance of gifts. The boys are delighted, and the pilgrims enter fully into the spirit of things—our most festive and happy Christmas yet in the wilderness. Great Vespers followed.

Dec. 26/Jan. 8 After Divine Liturgy, the female pilgrims leave. Paul Bartlett arrives on foot just before they leave for a 3-day visit, his car stuck half-way up the hill. He hasn't changed, continuing to spare and pamper himself. Later we hear that on his return to Oregon he once more has left Orthodox, "never having been really converted."

Dec. 27/Jan. 9 Sunday. Paul Bartlett is the choir at Liturgy, and Fr. Seraphim serves. In the afternoon, Fr. Seraphim takes a walk with Paul up the road through the remaining snow. Paul is too much occupied with himself to break free and act fruitfully.

Dec. 28/Jan. 10 Paul Bartlett leaves, taking the two boys back to San Francisco, as our truck is not operating. He agrees to pick up our "Chronicle" book in San Francisco—he ends up by sparing his car and takes only a small part of the books.

Dec. 31/Jan 13 David Carpenter comes to prepare for Holy Communion and get help on deciding what to do with his life.

Jan. 1/14 - 3/16 Liturgy three days in succession. Father Herman celebrates almost 30 Liturgies in his first 40 days as priest, but is too exhausted (and our work too far behind) to complete the full 40 days in succession.

Jan. 5/18 Eve ofTheophany. Royal Hours, then Vespers and Liturgy, followed by the fast-meal and Vigil. On this day and the feast day, water is blessed for the first time by one of the monastery's own fathers. On the feast itself, the water is blessed in our "pond" after a procession to it. In the afternoon, Father Seraphim helps David get his truck out of the snow, and David leaves on an obedience to Redding, Willits, and San Francisco.

Jan. 7/20 St. John the Baptist. Divine Liturgy.

Jan. 9/22 David returns safely with the "Chronicle"—bound copies—from San Francisco. Father Herman blesses St. Elias' Skete and other far-away places, including the "Epiphany spring" on neighboring land, with water blessed on the feast.

Jan. 10/23 Sunday. Divine Liturgy, with three communicants (David, Gleb and Barbara McCarthy).

Jan. 11/24 Divine Liturgy for St. Theodosius the Great.

Jan. 14/27 St. Nina of Georgia and Apodosis of the Epiphany. Divine Liturgy. At dusk, procession to the hill across our road and sprinkling with holy water.

Jan. 17/30 Liturgy for St. Anthony the Great and the Sunday of the Publican and the Pharisee. On this day the consecration of the main altar in the San Francisco cathedral was held, and our Liturgy was perhaps the only one in the diocese outside of San Francisco. Conditions made it difficult for the fathers to attend, at which they rejoiced—but were apprehensive that the Archbishop might be insulted that they alone were absent from the celebrations and banquet.

Jan. 24/Feb. 6 Sunday—Divine Liturgy. Pilgrims—Harvey's with Mrs. Harvey's nephew Ed and his fianc;e. Fr. Seraphim talks to them about Orthodox Faith—but later they have a Protestant wedding. Later, a pannikhida is served for Blessed Xenia. In the evening, someone is stuck further up our road, and we help him get out—it is Walter Johnson, who drove up our road "by chance" on his way from New York to Eureka to join "Gospel Outreach" and replace Solomonia Minkin so she can leave. What is the meaning of this strange "coincidence"?

Jan. 25/Feb. 7 Fr. Seraphim and David take white van to Redding to be fixed, and have adventures towing it with a rope.

Jan. 26/Feb. 8 David leaves for Willits. It rains at night—but the drought is not ended yet.

Jan. 27/Feb. 9 Wednesday: Bishop Nikander of Brazil visits with Deacon Andrew and Zhorik. Fr. Herman has a good talk with him, walking over the mountain. He is a simple, "unpolitical" bishop. (He had come to S. F. for the consecration of the Cathedral.)

Jan. 29/Feb. 11 Feast of Three Hierarchs. In late afternoon, Fr. Dimitry of Calistoga with Sister Victoria, and Fr. Joseph of San Diego mission. A warning on how not to direct our women. Fr. Joseph is zealous missionary, but has something of Metropolia spirit.

Jan. 30/Feb. 12 Saturday, Liturgy for Repose of the Dead. Evening, after 9th Hour, Pannikhida and then all go to cemetery. During Vigil, Dimitry Cassianov and wife stop on way back to Seatde, bring butter dish for pre-sanctified Liturgy.

Jan. 31/Feb. 13 Sunday Liturgy. Only the two Fathers and Br. Gleb. Our solitude and

freedom are a miracle.

As Lent approaches, there is peace and clam, but also preparation for trials ahead.

Feb. 2/15 Feast of Meeting of the Lord. A quiet day, with one pilgrim communicant.

Feb. 5/18 OW 69 finished and barely sent out. Fr. Seraphim and Sr. Barbara go to pick up Maria and Solomonia, now freed from their responsibilities in Eureka, for their "course" before going to Vladika Andrew.

Feb. 7/20 Forgiveness Sunday. 15 pilgrims, 11 communicants—Harveys, with Philip and Paula, the Youngs and Murrays.

Feb. 8/21 First week of Lent. Three female pilgrims all week—they read the Psalter. Reading of Abba Dorotheus, Lausiac History, and Ladder of St. John in church. Pre-sanctified Liturgy on Wednesday and Friday. Barbara has infection and the two sisters take care of her. Koleva blessed on Friday.

Feb. 13/26 Saturday of First Week. Liturgy, all receive Communion except Barbara. In afternoon, the women begin listening to Fr. Seraphims tapes on philosophy and the apostasy of our times as a main part of their "course."

Feb. 14/27 First Sunday of Lent. Liturgy. All receive Holy Communion, then procession around church. Guests: Ted Riggoni from Redding, Fr. Iakov the Romanian priest.

Feb. 17-19 Pre-Sanctified Liturgy.

Feb. 20/Mar. 5 Eugene Krassovsky and Gregory Dobrov arrive 3 a.m., spend day cleaning church and installing floor in main part of church. The church looks better and better.

Feb. 21/Mar. 6 Second Sunday of Lent. Pilgrims: Mrs. Harvey and Alan, Maria and Solomonia, Eugene and Gregory. Four communicants.

Feb. 24-26 Presanctified Liturgy. Fr. Seraphim serves as deacon.

Feb. 27/Mar. 12 Mrs. Harvey and Alan arrive for Vigil of Cross. She brings and fixes flowers for Cross. But the services are too long and too cold for them to stay. The idea of Orthodoxy as struggle and devotion of one's whole life is difficult to absorb in today's world.

Feb. 28/Mar. 13 Third Sunday of Lent. Liturgy, with only the two Fathers and Br. Gleb, alone for almost the first Sunday since Fr. Herman's ordination. First page of new OW (St. Cyprian) finished this week.

March 2/15 18” snowstorm. Fr. Seraphim returns from Redding in midst of it with most of rest of type for OW70, is stuck in snow 1/4 mile from monastery. Several trips through snow are required to bring the type up. Vladika Nektary had wanted to come on his way to Seatde to take Fr. Seraphim there for ordination, but the snow stops it. Ordination now will be in the Monastery after Pascha.

March 3-5 Liturgy of Presanctified Gifts.

Mar. 4/17 Barbara McCarthy, Maria and Solomonia return from their solitary days in Padan.

Mar. 7/20 Fourth Sunday of Lent. Liturgy. Visitors from Redding and Etna can't come because of snow.

Mar. 9/22 Forty Martyrs—definite feeling of spring, even though return to cold and snow the next day. “Lizard” and “skylark” cookies give consolation.

Mar. 10/23 Presanctified Liturgy.

Mar. 11/24 Canon of St. Andrew of Crete, Life of St. Mary of Egypt in cold church—a struggle. Difficulty of Lent is felt, but all are determined to stick it through.

Mar. 14/27 Fifth. Sunday of Lent. No outside visitors.

Mar. 15/28 Laurel branches gathered and sent to Greek parishes on East Coast.

Mar. 17/30 Pre-Sanctified Liturgy. St. Patricks day; procession around church. St. Patricks Confession read at trapeza, inspires all. Evening: Fr. Seraphim gives talk at trapeza on missionary labors today. Fr. Herman gives lecture to women, who listen also to tapes of Fr. Seraphims 1975 “Academy” lectures.

Mar. 19/Apr. 1 Monks and guests up until 2:30 a.m. finishing O. W. No. 70 before Passion Week.

Mar. 20/Apr. 2 Lazarus Saturday. Alexey Young and family, Mrs. Harvey with Catholic friend. Fr. Herman gives serious talk before confession. OW No. 70 mailed after Liturgy.

Mar. 21 Palm Sunday. Church decorated with laurel leaves. On eve (Saturday) Marina Ilyin comes with Gregory Dobrov. Blessing of branches. Very triumphant service, even though all are very tired. All receive Holy Communion. In afternoon, Mrs. Harvey brings Christopher Amerling, who comes from Wisconsin to spend Passion Week, looking for “what to do next”—Orthodoxy has disoriented him from “normal life.”

Mar. 22/Apr. 4 Passion Monday. Extremely long and fatiguing services, with reading of Gospels. All receive Holy Communion. Evening: reading in church of commentaries on Gospels—those of St. Gregory Dialogist are especially meaningful.

Mar. 23/Apr. 5 Passion Tuesday. Marina leaves, strengthened for her struggle.

Mar. 24/Apr. fi Michael Nye arrives to spend over a week.

Mar. 25/ Apr. 7 Passion Thursday. Liturgy—the Last Supper.

Mar. 26/Apr. 8 Good Friday. Overcast. Flowers are gathered in wilderness for Shroud. After Shroud is brought out, all take turns guarding it until Liturgy next day. 2:30 a.m. Matins, lasting until dawn. 11 m.: Liturgy. Gregory Dobrov leaves, after expressing interest in returning for summer.

Mar. 27/Apr. 9 Passion Saturday. Matins and Liturgy. After Liturgy, new pilgrims arrive —Hudanishes, Fr. Herman's family. In evening: bread and wine in church with reading of Acts of Apostles.

Mar. 28/Apr. 10 PASCHA. 14 pilgrims present; all receive Holy Communion. Afterwards: blessing of Artos, Kulich, eggs. By end of meal, the rooster is crowing; most pilgrims walk up the road to watch the dancing sun. All are very joyful.

Mar. 29/Apr. 11 Passion Monday. Hudanishes leave, as does David Carpenter. Moleben for travellers served.

Mar. 30/Apr. 12 Pascha Tuesday. Women pilgrims leave. Father Seraphim goes to Redding to pick up 4 boys.

Mar. 31/Apr. 13 Pascha Wednesday. Fr. Herman and Michael visit Mrs. Harvey, taking Christopher to bus.

April 1/14 Michael Nye leaves, after being spiritually reborn by repentance this week.

April 2/15 Sunday Liturgy. Philip Blythe and Alan Detournay spend afternoon. Fr. Seraphim is stuck in the jeep (borrowed from Etna). Evening: Mary and Solomonia return with our fixed truck, bring friend St. Fr. Seraphim talks to him, answering his questions about Orthodoxy; Fr. Herman tells him he should become Orthodox. He leaves on Monday, Apr. 3/16.

Apr. 10/23 Saturday. Bishop Nektary arrives on eve of Fr. Seraphim's ordination to priesthood; to be present at last Liturgy when Frs. Herman and Seraphim serve together as priest and deacon. John Hudanish drove Vladika from Oregon. The choir was formed of him and two earlier arrivals for the Feast, Mary Mansur and Solomonia. After the Liturgy,

the fathers spoke with Vladika Nektary in the Tsars Room, and just at this time there arrived George Whitcomb from Hayfork, the "douser" who had planned to come to us the Saturday before to search out a site for a well. (He had come then, but strangely had failed to find us; apparently it was God's will that he come when Vlad. Nektary was present.) He turned out to be a religious man, who regards his work not as "witching," but simply as a natural talent given by God, and he said a brief prayer before beginning to work. Vladika Nektary with all the pilgrims went to church to serve a moleben while Fr. Seraphim accompanied the "dowser" on his search, which was made with the aid of two rods which indicated where the underground water is and how deep one will have to dig for it. He immediately found an underground stream just outside the church which he said was 78 feet deep with about 20 gallons per minute of water, and then (after Fr. Seraphim pointed to our pond and said we would like to have water as close as possible to it) he found (so he said) a second stream right next to our pond, at the best possible place, easily accessible to a crane; this was at 80 feet, with about 25 gallons per minute. He also found the place where these 2 streams apparently join, just above our "library," with much more water at 90 feet, but much more difficult of access. For the next half hour he and Fr. Seraphim went to various places on the monastery land—east beyond the cemetery, west to Lindisfarne and beyond; many sources of water were found, but all were deeper and with less water than the original site next to the pond. Within an hour Fr. Seraphim called a well-digger in Hayfork and began preparations for having him come to dig a well.

Immediately an outdoor altar-table was placed on the site of the well, and the 9th Hour, Small Vespers and Compline with the three canons and akathist were celebrated there, before an icon of the Life-giving Spring. By this time new pilgrims arrived: Eugene Krassovsky, Gregory Dobrov, Fr. Herman's sister with family and Michael Nye. The Vigil was then celebrated immediately, and supper was served, after which Vlad. Nektary left for Red Bluff to spend the night, and after evening prayers everyone went to rest. Fr. Herman told everyone in his sermon at the Vigil to pray hard on the occasion of this important event, a priesdy ordinadon. During the night the Zavarins arrived from San Francisco.

Apr. 11/24 Ordination of Father Seraphim to priesthood (Sunday of Myrrh-bearers). About 40 pilgrims, 31 communicants. Two rooms full at trapeza. All sing "axios" enthusiastically—high spirits. Fr. Seraphim begins to serve Liturgy for 40 days. Sergei Zavarin stays for 2-week visit.

Apr. 21/May 4 Mid-Pentecost. Women come in their jeep. Blessing of water and then sprinkling of fields. Philip Hudanish comes on way to his mother, leaving his father.

Apr. 26/May 9 Sergei Zavarin leaves, very happy with his visit.

May 1/14 Alexey Young and Susan come for Liturgy (Sat.), discuss “evolution” chapter, take Philip Hudanish back with them.

May 2/15 Namesday of Br. Gleb (who is now nearly 13 years old).

May 3/16 Seraphim Lentz of Denver arrives for one week (or perhaps to stay?). Goes to confession, falls in love with the mountains—but then his “ideas” take him away.

May 6/19 Ascension. Women come, also Susan Young, for Liturgy.

May 9/22 Alan Detournay visits—it is decided to baptize him in a week.

May 13/26 Vladika Nektary visits; his car falls in a ditch on the way up our muddy road. He brings a second antimins, some “catacomb” supplies, etc.; he dreams of coming to retire with us. Fr. Seraphim and Seraphim Lentz take him back to San Francisco.

May 14/27 Fr. Seraphim and Brother Seraphim in San Francisco pick up the Russian “Chronicle” of Archbishop John from the binders’. Fr. Seraphim talks to Fr. Theodoritos —a zealot monk of Mt. Athos who had helped in early issues of OW when visiting his brother in San Francisco. He is good— apolitical; a good visit. On this trip Br. Seraphim decides not to stay with us, carried away by his own thoughts, and especially by the idea that our wilderness is too “inconvenient,”

May 15/28 Pilgrims begin arriving for Trinity Feast, and the day is spent in preparations. Alan Detournay comes for vigil.

May 16/29 Pentecost. About 15 pilgrims. Gregory Dobrov receives permission to spend the summer, Michael Nye to come in a month. Fr. Spyridon (who arrived the day before) is ill and can’t serve Liturgy but reads the kneeling prayers. Ted Riggoni comes, talks to Alexey Young (who says: “he will become Orthodox”). In afternoon, Frs. Herman and Seraphim give talk in “Library” on new book on Russian New Martyrs from Soviet

Union.

May 17/30 Alan Detournay is baptized (Basil) in Beegum Creek—a warm, beautiful day, but a difficult trip to get there on the dusty road. Pilgrims leave. Basil spends the day with us in his white robe.

May 18/31 Seraphim Lentz leaves.

May 22/June 4 Basil returns, receives Holy Communion, brings “Basilian” chickens.

May 23/June 5 A quiet Sunday, Liturgy. No pilgrims.

May 24/June (ə Mary Mansur and Barbara McCarthy come for several days.

May 25/June 7 St. John the Baptist Feast. Liturgy.

May 26/June 8 Generator taken to Redding and repaired. Fr. Symeon Hill visits with Timothy Delano, with empty talk of “skete.” A Serbian from Escondido who knew Vladika John visits—is politically oriented.

Chronicle 1979:

Jordanville Pilgrimage Chronicle:

December 3/16, 1979

After the All-night Vigil in the Redding Church of the Most Holy Theotokos “Surety of Sinners,” and an abundant meal afterwards, early Sunday morning Father Herman, Br. Theophil, and Sister Maria, Nancy, and Solomonia saw me (Fr. Seraphim) off at the train depot. All promised to be obedient to Father Herman in my absence and to pray for my trip. Several of the sisters expressed the idea that the trip would be important for what I

could say to help put the right spiritual "tone" in the church atmosphere among the Russian youth—the tone of struggle, simplicity, sobriety, and not the cold "correctness" that is so tempting to converts. I will be speaking about these very things. May God help me!

A slight accident marked the beginning of the trip. Before I could find my seat in the train, I bumped my suitcase against the chair and it opened, spilling everything. A small temptation from the evil one! In a few minutes I gathered everything together in the dark and sat down.

My seat companion was a young black boy, and in the morning we had a little talk before he left the train at Davis in order to catch a bus to his home in Fairfield. In the dark I slept with my feet on his basketball, and it turns out he has an athletic scholarship to a Christian Bible college in Portland. His name is Richard Clark...a very quiet and polite young man, a freshman. I told him a little of myself and my trip and gave him an Orthodox Word, telling him to write if he ever had any questions about Orthodoxy, and asking him to pray for my trip. My first encounter thus was one with the freshness and innocence that still remains in America.

A three hour wait in the Oakland Amtrak Depot was occupied with letters to Fr. Sergei Kor- nic, Fr. Alexey Young, and Fr. Herman; with a small meal; and with thoughts on whether I can say what is needed in Jordanville, and whether the youth is ready to listen....

The train went with little incident through California. In the dining car...one woman pointed to me and said: "Ayatollah!"...

After supper, about on the Nevada border, a young woman with her child greeted me—her husband is Greek Orthodox. The young man sitting behind me heard this and moved next to me, and there began a conversation of several hours on Christianity and religion. He is a disillusioned Protestant, learning Russian in order to be able to go to a land where Christians are persecuted and hopefully are not hypocrites as in the West. He asked many questions, being an ex-charismatic, and I finally gave him Orthodoxy and the Religion of the Future to read.

December 4/17, Monday

The whole day we were travelling through Wyoming, a vast state with nothing but frozen, barren hills, and a few small cowboy towns. Why couldn't the smoke of Orthodox prayers go up from this still almost-virgin land? Through much of this landscape I talked more with my young friend, Mark Comstock, who had read and liked the chapter on the

"charismatic" movement. He got off the train in the middle of Wyoming, taking a copy of the book and promising to visit our monastery (he lives in Auburn in the Sierras)....

The rest of the day I worked on my talk for Jordanville. May God bless my words and help me to speak for the profit of souls!

I had supper in the dining car, sitting with a mechanic from Oregon and an urbane Anglican from San Diego. The people on trains all seem quite polite and civilized.

December 5/18, Tuesday

I awoke after dawn going through Iowa. From Nebraska on (which we passed through last night) it is clearly another part of America—large towns, with very serious farm communities, not the empty, wild west. I like Iowa very much—old fashioned houses, with the fertile land the obvious center of daily life, and no temporary houses and projects as in California.

At ten a.m. we crossed the vast Mississippi, half filled with ice. Actually, it's only about twice as wide here as our own Sacramento [River]....

At 1:25 p.m., just on time, the train arrived in Chicago. The two hours before the connecting train to Cleveland were spent in writing postcards, taking a brief look outside the depot in Chicago, and calling Fr. Theodore [Jurewicz] in Cleveland....

December 7/20, Thursday

I spent the day with Fr. Theodore, who gives an impression of light-mindedness but is actually a very serious young priest (just 30 years old). His children keep him busy, but he still has time for painting icons—where his heart obviously lies. For much of the day his young catechumen David was with us—a very quiet, serious young man (18 years old) who wants to be a monk. Fr. Theodore is preparing him for baptism at Christmas. Fr. Theodore took me to his old and new (not yet completed) churches, which were somewhat as in the dream I had of them several weeks ago....

In the evening about twelve parishioners gathered to hear an impromptu talk.... A summary of my talk on the subject of our identity as Orthodox Christians:

Who are we? Does it really make any difference that we are Orthodox Christians rather than Protestants or Roman Catholics, Moslems or Buddhists, or unbelievers?

This question arises because of some tragic cases in which Orthodox young people leave the Orthodox Church. There was a Greek Orthodox girl, daughter of an Orthodox priest in northern California, who evidently didn't bother to find out what her Church teaches, and joined the community of an evangelist of the so-called "Church of Christ." He had ideas of communes and appealed to her idealism. She followed him to South America to find a new way of life in a town named after the evangelist—Jonestown. Probably you all know what happened there just one year ago. What is to stop our Orthodox young people from doing things like this?

Another example: a young Russian boy who grew up in New Jersey. He attended church fre- quently but didn't really know why he was Orthodox and not something else, or what Orthodoxy is. Having no firm identity and faith to guide him, he easily fell in with what people around him were doing. By the age of 18 he had already married and divorced and was into drugs. I met him then—a basically normal Russian boy, but not quite certain what he was. The next year he was in jail for selling drugs. Within three or four years drugs had become a habit, leading to paralysis. A few months ago he died, bitter and cursing God. Why?—because he didn't know who he was, or what Orthodoxy is.

Another example: in San Francisco, a few blocks from one of our Russian Orthodox churches on California Street, is a house painted black; inside is a temple of satan. Recently some sociology professors and students at the University of California at Berkeley made a study of the regular members of this "temple." They found that one of the largest groups of people who belonged were sons and daughters of Russian Orthodox parents; and their theory is that Russian Orthodox children, if they are not fully aware of their own faith, are easier than others to convert to satanism, because their faith is so demanding, and if they don't fulfill its demands their souls feel an emptiness.

Many people don't realize it, but religion is the most powerful thing in human life. The world is now undergoing what one might call a "religious revival"—but most of it is false religion. Young people, including Russian and other Orthodox young people, are bowing down and worshipping idols in Hindu temples, living "gods" like Maharaj-ji; are meditating in Zen and other pagan temples throughout America; and are committing themselves to fanatical "religious" leaders like Jim Jones— why?

I'd like to say a word about my own experience. I was a religious seeker like many young people today—Zen. etc. Then I went to a Russian church for the first time—I felt something then but didn't know until later that this was grace. I met a holy bishop (Archbishop John) and read much about Orthodoxy, its teachings and saints. Finally I became monk, and went with a young Russian fellow-seeker (and finder) to a wilderness area in northern California to try to imitate in a small way what we had read of desert-loving monks in Russia, and also to continue printing The Orthodox Word which Archbishop John had blessed. As far away as we are from towns and Orthodox people,

this past year and a half we have baptized ten people in our monastery (in a week during the summer). And there are four new catechumens. Examples: the guitar-player George, converted by his guitar teacher, a Russian boy, through his icons. Girls from a Protestant community in northern California. A college student converted by reading church history (the Ecumenical Councils, etc). One new catechumens wife is a typical American with a Texas-burger stand. What brings them to Orthodoxy?—The grace of God. Many young Orthodox people are losing faith, and God is calling others in. We should become serious about our faith.

And what of Russia today? There is a tremendous revival of interest in Orthodoxy after sixty years of deprivation. People are being baptized by the thousands; some don't know why they are being drawn to the Church—the grace of God is operating.

What is happening in Russia today is an example and inspiration to us. An example is Fr. Dimitry Dudko, who spent 8 1/2 years in a concentration camp, suffering much. He gave talks at Vigil services; his legs were broken; he was warned not to talk, because Orthodoxy is dangerous to the government. Other examples: Nun Valeria, Vladimir Osipov, Alexander Ogorodnikov. We should begin helping them: by prayer, by helping with "Orthodox Action," [a society started by Archbishop John] by sending letters (some addresses are in The Orthodox Word).

After the talk there was a lively discussion. At midnight Fr. Theodore and David took me to the train depot. The train was an hour late, and we drank coffee together before I left. I was deeply touched by this simple, struggling priest in our American wasteland. Fr. Theodore urged me to visit him again on the way back to California.

December 8/21, Friday

About 8:00 in the morning I was met by Fr. Laurence [Campbell] with one of Bp. Laurus' cars. As we drove the twenty miles to Jordanville I was somewhat apprehensive about what I would find there—perhaps some coldness and criticism. Fr. Laurence warned me on the way not to talk too much about Archbishop John, so it wouldn't seem I was "bragging," like Archbishop Andrew [Fr. Adrian] "bragged" about knowing Elder Nektary. This caused me more apprehension, even though I had not intended to speak of Archbishop John at all.

We arrived at Jordanville just before noon. I went first to Bp. Laurus' office for a short talk, then to Fr. Vladimir in the office. Then Br. Gregory showed me the church, and we came to the refectory a little late for lunch. The informality of the refectory was a little disconcerting at first, with everyone freely reaching for whatever he wanted, but I soon grew used to it. Fr. Panteleimon and Fr. Anthony welcomed me very warmly, as did Fr.

Gury and Fr. Germogen, and later Fr. Michael Pomazansky. There was only an inch or two of snow at Jordanville, but the day of my arrival was quite cold—5 degrees. It began to warm up the next day, and the snow soon melted—unusual for this time of year.

After lunch and a rest (by order from Fr. Vladimir) I was taken on a tour of the monastery by Fr. Laurence—library, printshop, bindery, office, barn, vegetable storage, sheds, woodworking shop, seminary—a vast enterprise, with everyone knowing his place.

No one "falls over" me here; I am left pretty much to myself, except when someone wants to talk to me. I got some books from the bookshop today—free from Fr. Vladimir. In the evening, after supper, there was Compline and evening prayers with the moving veneration of all icons by the whole community. But in general I am not "overwhelmed" by all the beautiful Jordanville chanting—it's as though I have heard it all through Fr. Herman's accounts.

At night Fr. Peter Herrin left a note on my door to come and see him across the hall. He wants to come to us in Platina in order to "do" more for the Orthodox mission. He is still immature, but I understand his point well—here everyone knows his place and works hard at it, but no one gets very "inspired" or has the "excitement" we know in our missionary labors. I told him to pray and to write Fr. Herman.

I visited Fr. Macarius today—unfortunately, he is rather bored and sleepy; the "low key" atmosphere does not inspire him.

A Serb, Todor, visited me—he is a "zealot" who is interested in our monastery, but I rather discouraged him by telling him we eat three times a day, etc.

I had a little talk with Alyosha, a young idealistic seminarian from the Soviet Union; he wants to have Orthodoxy and the Religion of the Future translated into Russian.

After evening prayers, I attended an English Akathist in the basement church, led by Fr. Ioannikios for a few converts.

December 9/22, Saturday

At 5:00 a.m. a sepulchral voice awakened: "Now is the hour of prayer; Lord Jesus Christ God, have mercy on us!" Then a loud buzzer to make sure we get up. Although exhausted, I do make it to church. After morning prayers and Nocturnes I begin to venerate the icons with the monks [who are leaving], and have to be told by Vladika Laurus that these are working monks, and I should stay.

Today I have talks with Vladika Laurus, Fr. Hilarion, and Fr. Ioannikios. Our problems with the Boston line are discussed a little, but nothing is decided except that everyone wants to avoid fights. It's obvious the Boston “pull” has ended here for most people, but one must still “take Boston into consideration” and watch what one says. One wishes there were more of an actual “Jordanville line” to answer Boston with—but perhaps the present atmosphere is about as good as one can expect....

At 4:00 p.m. there are Ninth Hour, Small Vespers, Compline and the Rule before Communion. Fr. Ignaty has me read the Canon to the Guardian Angel.

After supper at 6:00, the Vigil begins at 7:00 p.m. I have been provided with Br. Eugenes klobuk (which he laments he can't wear yet) and join the right kliros, harmonizing with Fr. Ignaty (I can’t sing as high as he does). The Vigil ends at 11:00 p.m. The singing is excellent, but somehow, even participating in it, I am remote and detached from it. Apparently I’m just not a “people” person—my heart is in the quiet wilderness, though by my deeds I am no desert-dweller at all.

December 10/23, Sunday

After Nocturnes at 8:00, Liturgy begins at 9:30 with the meeting of the bishop. As usual, I become confused what to do and come out late to greet the bishop. I serve together with seven other priests.

Shortly after lunch I am to have a talk for novices and seminarians, but others show up also.

Talk to Jordanville Seminarians and Novices

I see here future pastors, monks, zealous Orthodox Christians and pilgrims. Who are you? What is your identity? You should be those who realize what Orthodox Christianity is all about and what it means to be Orthodox. Here no one is going to force any of you to have this realization—you have to do it yourself. It’s good to think about this from time to time. Are you ready to do what St. Peter says: to give an account of your faith to those without?

Once I was picked up on the road to Platina, and at the end of the ride I was asked: can you tell me what Russian Orthodoxy is in five minutes? Maybe you won't ever have precisely this experience, but something similar may happen to you—and you must be prepared to answer with something deeper than beards and black robes. Often people can find out about faith by very small things—you make the sign of the Cross before eating, or have an icon that someone sees—and people begin to ask you about faith.

Here are some questions you may be faced with in life:

1. Why shouldn't I commit suicide? Many young people now do, because there is no meaning in their life. Can you tell them the meaning of life?... Maybe you know about some externals of Christianity—but can you tell what you believe in such a way that someone else might be convinced and saved by it?—This is apologetics, a theology course which is taught in the seminary.

2. Why shouldn't I join a cult?—Zen, Jim Jones, Hare Krishna, the Moonies, etc. What's wrong with them? You will have a course in comparative religion—but you'll have to take it seriously in order to answer such questions. You'll have to know what is true and what is false religion.

3. What's wrong with "born-again" or "charismatic" Christians? If people around you are against them, you'll say they are bad—but you'll never convince anyone who is involved in them unless you yourself [understand] what is wrong with them. Do you know that people like this—at least some of them—are hungering for Orthodoxy? I know some people like this who were so moved on hearing someone give an account of why he was Orthodox that they came to church and were converted.

In our times you just can't be Orthodox because your parents were, or because you live in an Orthodox community—you have to have a conscious faith and be ready at any time to give an account of it. And you have to be precise about what Orthodoxy is....

I hope you will concentrate especially on one thing: the living Orthodox word. I know Protestants who say: your Orthodox faith is dead. Your services are in a foreign language, with empty rituals, and nobody prays in church. Of course, this is a superficial judgment —but it can be true of many of us.

St. John of Kronstadt is an example of someone who was constantly waking people up. He loved to read Canons and stop to comment on them. Everything he did was living.

The whole of salvation is given to us in our Orthodox church services and prayers—but unless we put our hearts to it, these will be dead for us.

How are you to become informed? You must start paying attention, going deeper into what goes on around you. You have readings of Lives of Saints at meal times, telling about men who lived like angels. People in the world don't even hear of such things—but you have the opportunity if you open your ears.

St. John Chrysostom teaches that it is impossible to be saved without reading spiritual

books. Of course, there are exceptions for those in prison camps and the like. But if you have the opportunity and don't use it, what answer will you be able to give?

Which books?—Abba Dorotheus, Unseen Warfare, St. John of Kronstadt, Fr. Dimitry Dudko, (Our Hope).

The world is waking up to the treasure of the Orthodoxy which we already have. St. Seraphim's prophecy of Russia's resurrection is beginning to happen today....

Towards the end of my talk Vladika Laurus entered together with the Russian writer Soloukhin (author of Dark Boards, about ancient icons), who then gave a brief talk and answered questions. He is somewhat religious, sometimes goes to church in Moscow ("we are all baptized"), and spoke of changes for the better in Russia, which make possible his books (which are "secular" appreciation of religious things). His next book is Optina Hermitage, due to appear in Moscow in January; he has not read Kontzevitchs book, but plans to read it now. He ended his talk with good comments on modern art ("You can have a poem without rhyme, or without rhythm, or even without meaning—but not without all three in the same poem!") which show that Russian art, after all, has preserved something of the traditional principles of art....

December 11/24, Monday

At 3:00 p.m., the first meeting of the Pilgrimage took place in the Seminary hall. I sat with Fr. Cyprian at the head table and translated his talk with questions and answers afterwards....

At the Vigil I was chief celebrant, which made me nervous as usual, and I made many mistakes. Truly, I am no "professional," and this is probably best for me. Some of the stichera were sung in English.

After the Vigil Fr. Ioannikios visited me in my cell (he had conducted me to the cemetery on Saturday) and told of some of his sorrows and difficulties. Truly he has a difficult time and is not getting the spiritual help he needs.

December 12/25, Tuesday. The Feast of St. Herman

After rather little sleep, I went at 7:00 in the morning to serve Proskomedia; I was rather more apprehensive about serving than I was about speaking later on, but all went well and I didn't make too many mistakes.... Twelve priests served.... The service was very triumphant, with a rousing sermon by Fr. Valery at the end, comparing St. Herman with

St. Seraphim. During the sermon Vladika Laurus blessed me to bless the icons of St. Herman I had brought with me, and I distributed them to all the pilgrims when they came to kiss the Cross.

Shortly after lunch everyone met in the Seminary hall, and after Fr. George's introduction and Vladika Laurus' greeting words, I gave my talk—mostly reading from my text, but also adding some things as I went along. About 130 people were present, and all listened quite attentively.

There was a lively discussion concerning how to preserve one's Orthodoxy, which showed a serious response from many. Need was expressed by several people for Lives of Saints for children, which perhaps seems to be one of the great needs of today.

After the discussion Fr. George described briefly our monastery and the good, quiet feeling he had there, and then showed a few slides he had taken on his visit. Fr. Vladimir Malchenko then showed slides of his visit to Mt. Athos, especially of the abandoned Russian sketes which are falling into ruin. Vladika Laurus ended the Pilgrimage with words of thanks and appreciation—all in a very "low key." Several people came up to talk to me afterwards, including a young Protestant convert.... Many books from the Monastery bookstore were on display, and some people took addresses from Keston College for writing to Orthodox people in Russia and Romania.

[Later] Fr. Valery took me to his cell (the Metropolitan's Room") and talked with me about...the do-nothingness and bad feeling at the Synod. This is truly a bad symptom of the state of our church life.

After supper and Compline, Br. Eugene came to visit me in my cell. He seems sad, and expressed dissatisfaction at the looseness of life in the Monastery. I told him not to think too highly of himself.

Fr. Hilarion came by to ask me if he could print my talk in Orthoelox Life, and then Fr. David, a young ryassophore monk, came by for a long discussion on "fanaticism" and on making Orthodoxy accessible to ordinary Americans. We discussed the word "Christmas," "label-readers" who warn you of ingredients of cookies (I told him it was all right to read labels for yourself, but not for others), the new "super-zealous" attitude of the Ipswich parish which is changing from Russian to Greek music because only it is "correct" and prayerful, etc. We agreed on almost everything—I was encouraged by his "normal" attitude towards church matters.

There were discussions in the refectory about my talk (I heard later) until late at night; evidendy it roused much interest....

December 13/26, Wednesday

Having gone to bed at 1:00 a.m. I slept through the early service, intending to go to Liturgy. But somehow I thought the bells for Liturgy were the call to Matins, and I came to church only when everything was finished. I went to bid farewell to Vladika Laurus, to Fr. Hilarion, and others, and had a nice talk with Br. Thomas and Philip Graham, son of the deacon in Ipswich, who is troubled by the "super-correct" tendency in the parish. The young people here have a very normal view of things—a good sign.

After serving a Litia at the tombs of Metropolitan Anastassy and Archbishop Tikhon (I thought it was the sepulchre of Archbishop Averky, which I actually didn't see), I left with my godfather Dimitry [de Langeron] for the next leg of my journey.

My stay at Jordanville was very rewarding, although I feel I would wither away in this atmosphere. Many here suffer from the "don't do anything extraordinary" atmosphere—a certain deadness and boredom is present; and there is not enough inspiration or even appreciation of what is given here—even the Lives of Saints are read at trapeza in such a matter of feet way that they are scarcely heard, and Vladika Laurus deliberately refuses giving comments or interpretations. People here are "carrying on," and many survive this treatment and become fruitful; but I doubt I could survive it. Our mission in Platina is a different one.

Late in the morning Dimitry and I finally set out, going through the more scenic parts of New York State to New Diveyevo. We stayed only an hour here, and I briefly visited Mothers Serafima, Gavrila, Maria, and Sr. Daria, and then the tomb of Vladika Andrew....

We arrived at Dimitry's home in Liberty Corner, a pleasant small town with a semi-rural atmosphere, just in time for supper. I met his family for the first time, including my godson Nicholas, who is retarded and is interested in nothing but the Church and becoming a monk. It is a good, pious family, with two normal Russian girls, their mother and grandmother.

After supper we went to the home of a fellow-parishioner not far away, where I served a short Moleben and gave a talk to the six children of the parish school on the idea of "podvig" or struggle, with examples taken from the Lives of St. Thomas the Apostle, the early martyrs, bishops, desert-dwellers, as well as contemporary missionaries in Uganda and suffering people in Russia. Then I told about our monastery, with special emphasis on the animals, which delighted the children as well as the adults....

December 14/27, Thursday

This day I rested and wrote letters and postcards, not taking advantage of the offer of one man who was present the night before—to show me New York and the Synod.

In the evening about twelve Russians came, now parishioners of the New Brunswick parish.... I gave a talk to these people (in English) about podvig, about suffering Russia and its religious revival, about Fr. Dimitry Dudko, about Africa and its missions....

December 15/28, Friday

Another day of rest for me, and then, after noon, Dimitry and I set out for Pennsylvania to visit Fr. Demetrios Serfes, who had called me at Jordanville and wanted very much to see me. We spent the afternoon driving through the pleasantly rolling Pennsylvania countryside (also Amish country), stopping in Harrisburg (on the impressive Susquehanna River) to pick up my railroad ticket from New York to Cleveland, arriving at dusk at Fr. Demetrios' apartment in the small town of Mt. Holly Springs....

After supper with Fr. Demetrios (whom Dimitry had met before), we went at 7:00 p.m. to his church, a nicely converted Protestant church with good iconostasis and icons, for a Paraclesis—the Canon to the Mother of God, which we read alternately. Fr. Demetrios does not sing too well, so I sang the stichera to the Russian melodies, and the people sang responses in Greek style.

After the Moleben I gave a talk right in church for the fifteen or so people who came (including children). The tide was Orthodoxy of the Heart. I spoke, as usual, about struggle, about appreciating the treasure and the freedom we have, about suffering Russia and our opportunity to help the Orthodox Christians there (I handed out some names), about the dangers of our "spirituality with comfort," about making our Orthodoxy something of the heart, not just the mind. There was a good response—people asked serious questions about how to preserve their Orthodox faith for themselves and their children. I talked also about the pitfalls of "correctness" and not applying Orthodoxy to our own level.

After leaving church, we returned to Fr. Demetrios' apartment (which is just a mile or two from church) and finished our supper and discussion.... Dimitry was tired and went to bed, and Fr. Demetrios and I continued talking until 3:00 or 4:00 in the morning. He is much less simple than I had imagined and is quite aware of differences in the Church. He felt me out on a few points—I explained, for example, about Archbishops Theophan of Poltava....

December 16/29, Saturday

After a few hours' sleep, we had breakfast at the 'Holly Inn," which is owned by Greek parishioners of Fr. Demetrios. Only towards noon did we finally depart, with good impressions of this little Orthodox outpost, for the trip to Lakewood. We were delayed by traffic around Philadelphia, and finally arrived in Lakewood only around 4:00 in the afternoon. If I had come in the morning I could have spoken to the children in school, but it didn't work out that way.

The All-night Vigil began at 5:00 p.m., and I served and then helped Fr. Valery with confessions. This was the Sunday when everyone was supposed to receive Communion, so there were over a hundred coming to confession. A few had real problems, and I tried to help them as best I could. After service we had supper, and then to bed. Fr. Valery's welcome was most warm, and it was good to meet his matushka and children also.

December 17/30, Sunday

In the morning I helped again with confessions, then concelebrated with Fr. Valery.... I gave the sermon on the Gospel—many are called but few are chosen.

After Liturgy there was a meal in the immense church hall next door (where the church school also is located), and then I gave my talk.

I spoke first in Russian, telling of the history and the present state of our monastery, then spoke in English to the young people on treasuring and going more deeply into their faith. I gave examples of Orthodox young people who have gone astray, of other Orthodox young who sought for truth outside the faith and then returned, and then of Protestants who have been converted to Orthodoxy.

Then I finished with some words for the Russian-speaking adults....

After the talk a few people came up to talk to me. One of them has a son who has gone through Buddhism, drugs, etc., then wanted to return to Orthodoxy but was put off by Fr. Neketas who told him he had to repent at least a year and a half before returning to Communion; and now he is studying at Oral Roberts University to become a missionary for the down and out such as he had been. I told the man to tell his son to visit us....

After a warm farewell from Fr. Valery, and accompanied by the ringing of the church bells by Fr. Valery's children (which was very touching), Dimitry and I left....

We arrived at Grand Central Station with fifteen minutes to spare; I spent five minutes in

this city and had no particular desire to see more. I bade farewell to Dimitry...and set off on the return journey.

December 18/31, Monday

I arrived at 8:00 a.m. in Cleveland and barely got off in the time with all my baggage. Fr. Theodore was there to meet me, and I spent the day with him at home. He is in a way an image of our Orthodoxy in America for me—a shy young man doing his duty as best he can, not expecting much, no great "missionary" but quietly standing for the faith. May God grant him strength and spiritual fruit. His catechumen David spent most of the day with us, and I was able to say a little to him. At 6:00 p.m. we had the Vigil in English, and one family came besides David.

December 19/January 1, Tuesday

At 4:00 a.m. I celebrated the Divine Liturgy with Fr. Theodore as choir.... It was a moving "catacomb" service which refreshed us both. In such small, unexpected ways as this perhaps we can keep alive our faith.

After a cup of coffee Fr. Theodore saw me off, and my pilgrimage was really at an end.

I caught my train on time in Chicago, after a wait of several hours in the Chicago depot. I ate in the diner with someone from Daytonville, but had no "missionary encounters."

December 20/January 2, Wednesday

St. John of Kronstadt. A quiet day on the train writing this journal and starting an article on the Shroud of Turin. Dinner in the dining car, but only polite interest shown in Orthodoxy by my table companions—a woman from Watsonville with her son and daughter.

December 21/January 3, Thursday

The last day of my journey. The most impressive scenery of the whole way is the California Sierras. The eastern side is filled with deep snow, but the western slope is warm (67 degrees) and bare. Perhaps the winter will not be so bad in Platina after all.

After passing through the Sierras, I did have a "missionary encounter." A young long-

haired (but beardless) man named Rick sat next to me and said he wanted to "check me out" spiritually. He is from a Fundamentalist family in Chicago and has been living in Denver, going to meetings of a cult called "Urantia"—meditation, the search for truth, etc. He is going to San Francisco to go deeper into this cult and look for whatever else has can find spiritually. I warned him about going astray spiritually, told him a little about us and Archbishop John and told him to go to Vladika Johns Sepulchre and to ask his help to find the right way. He said; "Why should I ask someone else when I can talk to God?" I replied: "Because he's closer to God than you are and can help you." I invited him to visit us and gave him the last two Orthodox Words I had: on Andreyev, and the 1978 Pilgrimage. He thanked me and left. A self-centered and independent young man; may the little seed I sowed sprout later and come to his rescue!

Conclusions from the trip: It was fruitful in contacts; there are quiet strugglers in many places, and it is good that we help each other.

No one has such opportunities as we do for printing what is needed for today's Orthodox strugglers. We must do more. A few may join us; we should be better organized and prepared for them. Our sisters also must be better directed to a path of fruitfulness.

We must and are in a position to be leaders in setting the tone for our Orthodox strugglers today—a tone not of "correctness" but of heartfelt Orthodoxy. May God grant us the strength and wisdom!

Chronicle 1981:

Aug. 26/Sept. 8 Fr. Mark Gomez and Matushka Catherine come for visit. Talk much to Fr. Seraphim.

Aug. 29/Sept. 11 Beheading of John Baptist. Fr. Seraphim counselchats with Fr. Mark. He leaves in afternoon.

Aug. 30/Sept. 12 Saturday Liturgy. Fr. Seraphim. Eve: Fr. Seraphim vigil in Redding with Gleb.

Aug. 31/Sept. 13 Sunday Liturgy in Redding (Fr. Seraphim), with new year moleben. Fr. S. blesses new house of Philip and Paula Blythe, visits Dem? and Debbie who are interested in Orthodoxy.

Sept. 1/14 New Church year. Moleben.

Sept. 2/15 Fr. Mark (ryassophore) of Jordanville visits, with Paul Cook of Los Angeles, with Basil Voytan and his father.

Sept. 6/19 Saturday Liturgy. Fr. Seraphim. Fr. Mark and Paul leave. Vanya and Columba come to take their things—both in not very good condition. Fr. George Cheremetov, comes, tells of intent to give up priesthood. Brothers begin to pray for him (40 days Liturgy), 1982 Calendar finished, brought by Fr. H. from printer.

Sept. 7/20 Sunday Liturgy. Fr. Herman

Sept. 8/21 Nativity of the Theotokos. Liturgy (both Fathers). Moleben for beginning of seminary year. Afternoon: Fr. Herman gives preliminary seminary lecture. Fr. Seraphim visits sisters in Wildwood, serves moleben.

Sept. 9/22 Morning: opening of seminary comes. Six students attend “Orthodox World View” course, 9-10 a.m. and two seminarians: Basil Voytan (2nd year) and Br. Gleb (pre-seminary course).

Sept. 11/25 Tonsure of Fr. Nazary at midnight Liturgy. He spends week in church and nearby skete, with 2 days walking in woods to Wildwood where he serves reader, being lost overnight.

Sept. 12/25 Fr. Seraphim leaves on missionary trip to Mulino.

Sept. 14/27 Exultation of the Cross. Fr. Seraphim baptizes David in Mulino. Fr. Herman Liturgy in Platina.

Sept. 15/28 Mother Juliana visits briefly from Chile.

Sept. 19/Oct. 2 Fr. Nazary ends week of tonsure, takes off Klobuk (prayer read).

Sept. 20/0ct. 3 Saturday Liturgy.

Sept. 21/Oct. 4 Sunday Liturgy. The blessing of 1st big cross on property—on road at N. side, blocking road from E. side of our property. Philippino visitor Robert Centiquet from San Jose made catechumen Constantine.

Sept. 23/Oct. 6Conception of St. John Baptist. Liturgy at dawn in Forerunner Skete on NW corner of property.

Sept. 24/Oct. 7 Fr. Seraphim gives Service of Unction and Communion to John Podetenieff in Redding.

Sept. 25/ Oct. 8 St. Sergius of Radonezh. Liturgy and blessing of big cross at SW boundary (on road).

Sept. 26/Oct. 9 St. John Theologian. Liturgy.

Sept. 27/Oct. 10 Saturday Liturgy.

Sept. 28/Oct. 11 Sunday Liturgy. Then 8 brothers led by Fr. Seraphim climb Mt. Yolla Bolly—very inspiring.

Oct. 1/14 Protection of the Mother of God. Liturgy.

Oct. 5/18 Liturgy in Redding. Fr. Seraphim with Basil Voytan and Br. Gleb. Fr. Seraphim gives Communion after service to Ivan Podtetenieff. Fr. Herman Liturgy in monastery.

Oct. 6/19—10/23 Liturgies every day in woods—Nurma, Obnora, etc.

Oct. 11/24 Saturday Liturgy. Elder Leonid; pancakes. Peter Rosi visits with wife.

Oct. 12/25 Sunday Liturgy. Baptism of baby—John (Alem?) son of Catechumen Constantine from San Jose.

Oct. 14/2711th anniversary of tonsure of Frs. Herman and Seraphim, and Fr. Nazary's namesday. Liturgy and feast.

Oct. 16/29 Fr. Herman's 40th Liturgy for Fr. George—then he went with Sr. Mary and Br. Gregory to print Orthodox America (which was delivered at plane in time to go for glorification in New York— miraculously) and visit Fr. Anastassy in Calistoga.

Oct. 18/31: Liturgy for St. Luke. Fr. Seraphim. Eve: final pannikhida for new martyrs, and then Vigil for them and St. John of Kronstadt service compiled by Fr. Herman (Canon) and everyone who submitted troparia for new martyrs.

Oct. 19/Nov. 1: New Martyrs of Russia and St. John of Kronstadt. Liturgy both Fathers. About 40 people present; meal outside. Joelle Prince becomes Catechumen Agafia, and her son Rio also wants to become catechumen. At trapeza, accounts of martyrdoms under atheist yoke, and one pilgrim tells of dream causing her to accept Tsar Nicholas as saint. Eve: panikhida for Margaret Anderson at cemetery. Deacon Vladimir serves Liturgy.

Oct. 23/Nov. 5 Liturgy of St. James.

Oct. 25/Nov. 7 Saturday Liturgy. Fr. Seraphim. 4 visitors from Palo Alto—Dr. George, Nectarios, and Theodore and George Sakellar. Fr. Seraphim goes to Redding in afternoon for Vigil.

Oct. 26/ Nov. 8 Sunday Liturgy. Fr. Herman. Fr. Seraphim serves in Redding (about 20 present) and gives Communion to sick Ivan Podtetenieff. Bible study afterwards. Mother Nina, giving way to self- will and laxness, no longer wants monasticism and causes scandal by her behavior and is sent home.

© Copyright: Юджин Роуз, 2016
Свидетельство о публикации №216100301211

Список читателей / Версия для печати / Разместить анонс / Заявить о нарушении

Другие произведения автора Юджин Роуз

Рецензии

Написать рецензию

Другие произведения автора Юджин Роуз

Портал Проза.ру предоставляет авторам возможность свободной публикации своих литературных произведений в сети Интернет на основании пользовательского договора. Все авторские права на произведения принадлежат авторам и охраняются законом. Перепечатка произведений возможна только с согласия его автора, к которому вы можете обратиться на его авторской странице. Ответственность за тексты произведений авторы несут самостоятельно на основании правил публикации и законодательства Российской Федерации. Вы также можете посмотреть более подробную информацию о портале и связаться с администрацией.

31 ДЕНЬ	22 405 062 3 096 183	31 ДЕНЬ	22 405 062 3 096 183
07 ДНЕЙ	5 161 732 819 819	07 ДНЕЙ	5 161 732 819 819
24 ЧАСА	739 765 131 764	24 ЧАСА	738 113 131 131
СЕГОДНЯ	569 212 104 630	СЕГОДНЯ	567 684 104 327
НА ЛИНИИ	23 587 3 760	НА ЛИНИИ	23 688 3 755

Ежедневная аудитория портала Проза.ру – порядка 100 тысяч посетителей, которые в общей сумме просматривают более полумиллиона страниц по данным счетчика посещаемости, который расположен справа от этого текста. В каждой графе указано по две цифры: количество просмотров и количество посетителей.

© Все права принадлежат авторам, 2000-2019. Портал работает под эгидой Российского союза писателей. 18+